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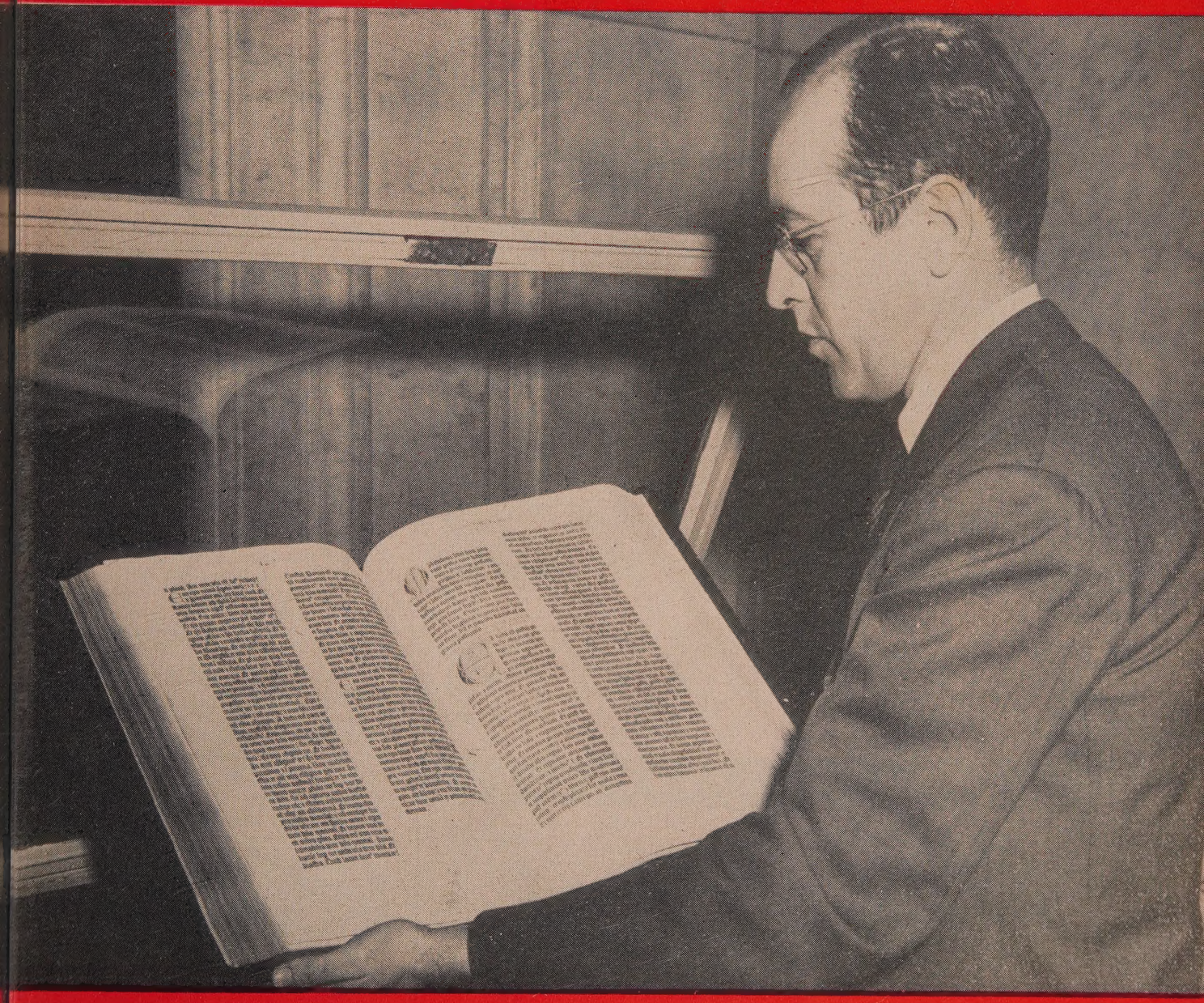

- The 500th Anniversary of the Gutenberg Bible
- Report of the NSSA's Convention in Chicago

OFFICIAL nae ORGAN

Readers Say-

In Defense of Thomas Jefferson and Others

To the Editor:

Inasmuch as I was born and bred under the shadow of Monticello and rubbed my back on the red brick walls of the University of Virginia, I feel a certain sense of responsibility not to let go unchallenged the impression in C. Gregg Singer's article "Christianity, Democracy, and Communism" that Thomas Jefferson was irreligious. If this great Virginian criticized the religious leaders of his day, perhaps they deserved it. Whenever anyone slights me as a minister of the gospel, I try to remember that some other minister may have acted in an unbecoming way and thus their distaste for ministers is partly justified.

Personally, I feel badly that Mr. Jefferson did not express himself more clearly on the Person and work of our Lord Jesus Christ, and that he did not recognize the greatness of John Calvin, but the fact remains that he was a reader of the Bible, especially the Gospels. Saul K. Padover in his famous biography, *Jefferson*, points out that in the campaign of 1800 bitter attacks were made on Mr. Jefferson, assailing him as an infidel, but to these he made no reply. However, his friends came to his assistance and defended his religion. John James Beckley published a pamphlet *Address to the People of the United States* in which he said: "Read, ye fanatics, bigots, and religious hypocrites, of whatever clime or country ye be . . . . read, learn, and practice the religion of Jefferson, as displayed in the sublime truths and inspired language of his ever memorable Acts For Establishing Religious Freedom." De Witt Clinton, and New York friend, wrote: "I feel persuaded that he is a believer. I feel happy to hail him a Christian. And let me add . . . that he has for a long time supported out of his own private revenues, a worthy minister of the Christian Church—an instance of liberality not to be met with in any of his rancorous enemies, whose love of religion seems primarily to consist in their unremitted endeavors to degrade it into a handmade of faction."

I also question the statement "Democracy as a philosophy of government is not the fruit of the Reformation but rather of the Renaissance." When Martin Luther taught the priesthood of all believers, he gave every Christian man an equal standing before God. If this is true, it naturally follows that "all men are created free and equal," thus in the acorn is the oak. Lutherans in the Colonies considered it their sacred duty to support the cause of freedom. Rev. John Peter Gabriel Muhlenberg preached his farewell sermon to his church in January of 1776. He concluded with the words: "In the language of Holy Writ, there is a time for all things. There is a time to preach and a time to fight, and now is the time to fight," whereupon he pronounced the benediction, threw off his robe, revealing the uniform of a Continental Officer, and ordered the drums to beat at the church door. That day alone he recruited 300.

Many historians (and several editorials in *Life* magazine) claim that John Calvin had more influence on the building of the United States than any other European. Certainly, if this be so, Hugo Grotius, disciple of Calvin, ranks second. Calvin questioned the heresy of the divine right of kings and taught representative government. Every American owes a debt of gratitude to the Congregational churches from whose pulpits Puritan ministers preached the rights of men. When Jefferson wrote the preamble to the Declaration of Independence, he was repeating what had been preached many times in Congregational and Presbyterian churches. The historian Isaac Sharpless states: "The revolution was three fourths, at least, a Presbyterian insurrection." During the Revolutionary War the enemy destroyed by fire more than fifty Presbyterian churches and defaced many more. We have forgotten that Calvin taught both the depravity of man and the dignity of man.

I feel that Dr. Singer has written a very thought provoking article and that the influence of Locke and Hegel was great: but the way I read history there ought to be in the park across from the Capitol in Washington a statue of John Calvin.

R. Meredith Stevens

Visalia, Calif.

God in Government

To the Editor:

The article by Dr. Singer in the September 15 issue of *Action* was a keen analysis of material too often overlooked.

The materialistic and humanistic approach to mankind is perhaps best seen in the writings of the sociologists. Everything is man-centric. All customs, cultural variations and uniformities, and institutions are considered inventions of man. For the Christian who believes that such things as family and marriage (sociologists consider these institutons) were ordained by God, current teaching runs counter to the truth of Scripture.

Many of our young people are brought up in this materialistic teaching, even though their homes hold to a strict interpretation of the Bible. Therefore the young people are confused, led to believe that their parents are "out of date" and in general come to a total disrespect for authority. One need not look far for a contributing factor in delinquent behavior.

Robert L. Wendt

Winston-Salem, N. C.

FRONT PAGE PHOTO.—This year is the 500th anniversary of the distribution of the famed Gutenberg Bible (see p. 5). The first Gutenberg Bible brought to the United States is here displayed in the hands of Lewis Stark, of the New York Public Library's rare-book room. Both volumes of the Bible, of which there are forty-five known copies in the world, are being shown in honor of the anniversary. The Bible is said to be the first book printed with movable type, inaugurating the age of printed matter, and taking five years to print, from 1450 to 1455. *—RNS Photo.*

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XV November 1, 1956 No. 17

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

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NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals.

Advertising space rates on request.

Subscription price in U.S.A. and possessions, six months, $1.50; one year, $3.00, two years, $5.00. club subscriptions, ten or more to individual addresses, $2.50 per year. Bundles, ten or more to one address, $1.50. No receipts mailed unless requested.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-0230.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

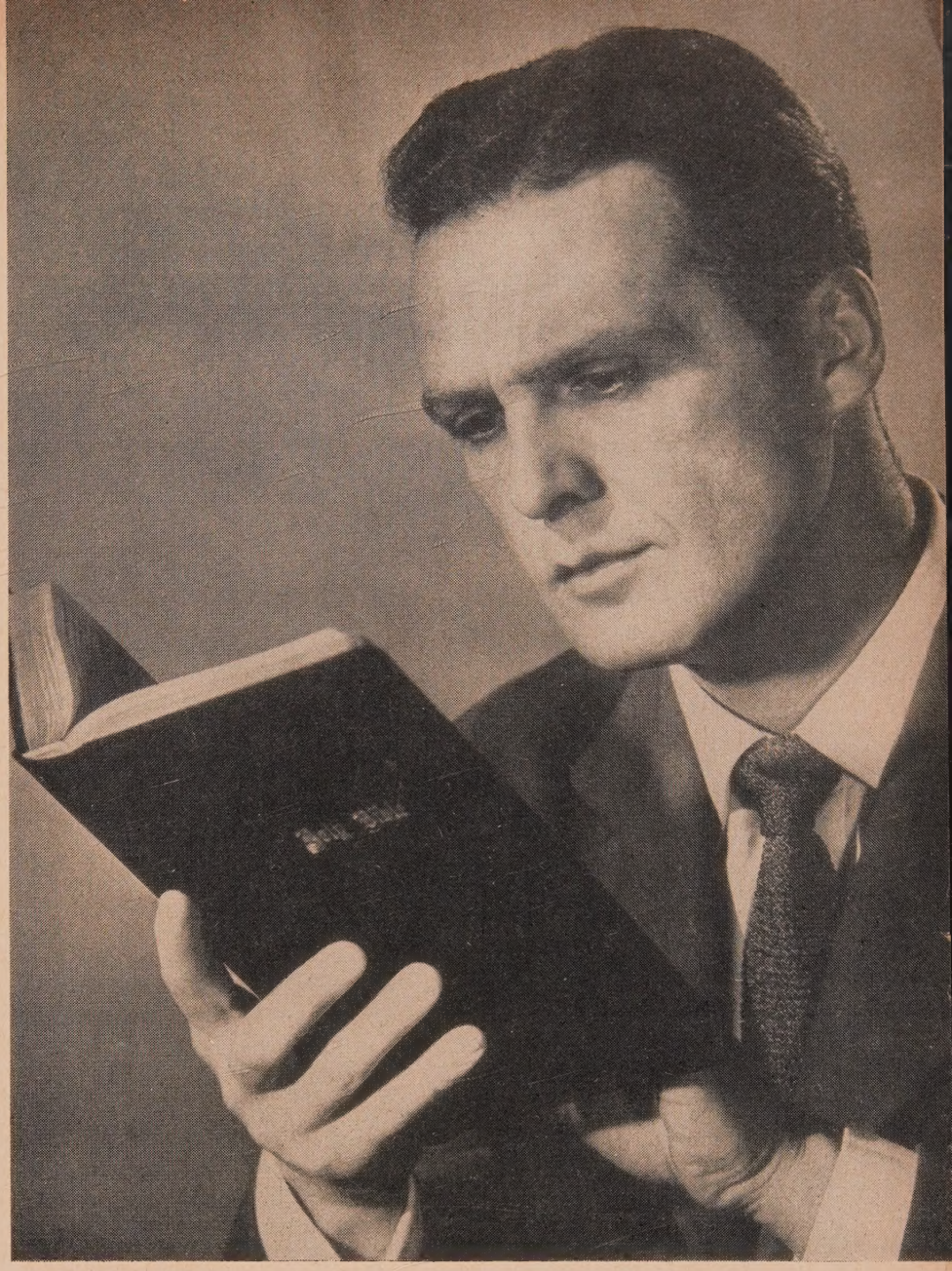
Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-0230.

Printed in the U.S.A.

THIS I KNOW

How a young evangelical faced the dark valley of doubt and kept the faith

J. R. McQUILKIN
Missionary to Japan



THERE CAME A TIME in the midst of my Bible training when I entered the dark valley of the shadow of doubt. I came to the place where I knew nothing, was sure of nothing, literally nothing, in the realm of the spirit. I didn't deny. I just didn't know. That was a very dark and unhappy experience, for in my all-out endeavor to be intellectually honest I had actually become almost neurotically introspective, incapable of *any* sure reasoning, let alone coming to any comprehension of anything in the unseen realm.

After I returned to normal, I gradually became a "knower" once again in almost all areas of Christian teaching. I finished seven years of study in the Bible and related subjects and then began to teach doctrine or theology on the college level, at one time as much as thirteen hours a week. During the latter part of the formal study and increasingly as I taught, I began to suspect that the all-comprehending knowledge I had (not to mention that of almost all Christians, trained and untrained) might be a bit over-rated. I had air-tight biblical proof for every point in my neat arrangement of Bible doctrine—wonderfully air-tight and beautifully neat. But what about the views of other good people?

I became consumed with a desire to determine which facts I *knew* would stand the light of eternal day, facts which would never be abandoned or altered. So it was that I reexamined every point of doctrine, endeavoring to sift opinion from certain fact.

For me this was no barren academic search for ultimate truth. I was driven to the search not only by a newly applied intellectual honesty—not to say spiritual integrity—but at the same time by an increasing conviction that God is not nearly so interested in what I *know* as He is in what I *am* and in how I *behave*. My whole life had been revolutionized by the dawning realization as Andrew Murray once put it, "Scripture was not given to increase our knowledge but to change our conduct." The Bible was not only given to teach us what to believe and what not to believe, it was also given to show us how to behave and how not to behave (II Tim. 3:16). All of my rigorous Bible study should have been for the purpose of making the application to life, transferring the truth into day by day living.

For example, take the Bible doctrine prophecy. I had gone about delving into the future and attempting to write history ahead of time in great detail, like any good prophetic student or teacher. Yet the Bible tells us why prophecy is given—clearly not for the use commonly made of it. "I tell you before it comes to pass, that when it is come to pass, *ye may believe* that I am He (John 13:19). 'And now I have told you before it come to pass, that when it is come to pass, *ye may believe*. (John 14:29). This is clearly the purpose of prediction after it has been fulfilled. But what about the great mass of unfilfilled prophecy, does it have any purpose for *today?* The common definition of Bible prophecy, "Prophecy is primarily forthtelling God's message, not foretelling the future," is usually ignored by Bible students of prophecy. So I investigated and discovered that of some 164 prophetic passages in the New Testament,[1] 141 are directly related to conduct and apparently given to affect conduct—not to increase knowledge. "This hope *purifies.*" "*Comfort* one another with these words." "*Watch* for the Lord is coming." Only 23 passages seem to be given primarily to give information-as-such concerning the future. The study

of Bible prophecy should be, then, primarily for two purposes: the study of fulfilled prophecy to confirm our faith, the study of unfulfilled prophecy to influence our conduct.

What a release from mental gymnastics, peace among the brethren, and godly profit would exist if prophecy were so studied and Bible students refused to study for the sake of satisfying curiosity, refused to detail future events beyond the clear basic teaching of the Bible, and certainly refused to base fellowship on adherence to certain strongly held prophetic minutiae. If God had purposed to satisfy our curiosity concerning the future it surely would have been no more difficult to do than it was to give the great basic teachings on which His people agree. And for His primary purpose in giving prophecy—to influence our conduct—the clear teaching of the Bible is more than sufficient. "It is not for you to know times and seasons, which the Father hath set within his own authority. *But* ye shall receive power . . . and ye shall be witnesses" (Acts 1:7,8). Prophecy is only one example, of course.

Omniscience not required

I began to realize that omnisience is not required of me. But faithfulness is. And this included faithfulness with what I knew. In the realm of Bible study, at least, a lot of knowledge is a dangerous thing. For I am responsible in a special way to live what I know (Luke 12:47, 48).

As my life began to be radically realigned by the living Word through the light and power of the Spirit, and my knowledge, though far less inclusive than formerly, became much more certain and life-controlling, another conviction began to dawn. Though the doctrines of the one Body of Christ and Christian unity were sometimes talked (in the proper setting and with the proper persons, of course) I became increasingly aware that there was precious little reality to it, especially among ministers and church leaders. The divisions among Christians were real and deep. And the more I fellowshipped with the Head the more these divisions in the Body jarred and then actually pained.

What was the cause? In local situations, as in Philippi, division is often caused by personal sin, wrong attitudes and conduct. But in the great, deep-running divisions the basic cause is almost always in the realm of knowledge: difference in doctrine. Agreement in teaching concerning life and conduct is all but universal. Disagreement in matters of doctrine cuts sharply and deeply.

Is this inevitable? I have finally concluded, without much satisfaction, that perhaps it is, because we are all still human. But I continue to *hope* that it is not inevitable, because I do know one thing: such division is not the will of God. It grieves His Spirit. It mutilates the very hallmark of Christianity: "Behold how they love one another." It denies God's design in creation and redemption: oneness with the Father and with His sons, our brothers in Christ. It brings us squabbling, mob-like to the very portals of the Home He prepares for us, a home where perfect unity will be forever unmarred. It shadows the very nature of God for those outside the family.

Is this "ecumenicity"?

Are these the conclusions of some ecumenical enthusiast? I have often asked myself that very question. But it is not so. For the prayer of our Lord was for just this sort of unity: oneness of loving spirit—*as He and the Father are one.* One organization was not the petition—the disciples were already one in organization. Paul was so concerned about the problem of maintaining "the unity of the Spirit in the bond of peace" that he wrote two letters—I Corinthians and Philippians—for that specific purpose. And in these two letters he spells out in simple language the mind of Christ.

What, then, is the cure for the deeply channeled divisions in the one Body of Christ? The answer Paul gives is simple: knowledge puffs up; love builds up (I Cor. 8:1). In a nutshell, there it is. God is primarily interested not in what we know, but in what we are, how we act, and love embraces all His will in that. I Corinthians 13 was not given merely as a description of love. It comes right after I Corinthians 12 and it follows hard on I Corinthians 1, 2, 3, 8, 9, 10. It was primarily in direct condemnation of division in the Body of Christ. This is the positive answer: love.

But it isn't the whole answer. There is a negative part: knowledge puffs up. I Corinthians 1, 2, 3 and Philippians 2 provide the antidote: humility. Not just a soft feeling for "all God's chillun'" en masse. And not just tolerance. But something practical, down-to-earth: be of one mind by having in you the mind of Christ, who, having everything, became nothing.

The pattern is so simple. Knowledge puffs up and divides. Christ enters, infinite in all things, and we are deflated, humbled, shorn of all pretended knowledge, of all personal ambition, and of all denominational or organizational pride, jealousy, and exclusivism. Then love—not as sentiment, but as an all-consuming way of life—can operate and the building up of the one Body moves forward (cf. Eph. 4).

So it was that several factors forced me to relinquish much of my dogmatism in a system of doctrine. One factor was neglect. The over-whelming realization that life and conduct must be paramount in my study of the Word weaned me away from eternally spinning webs of doctrine. The details weren't so important any more and there just wasn't time for them. Another factor was the realization that it was my own unwarranted, rigid dogmatism—plus that of every other Christian so rooted—that divided the very Body of my Lord. And I could no longer be a party to that. But before this love as a pattern of living could operate in an unrestricted way something else was needed.

So the third factor was the increasing realization that I wasn't so smart after all. Humility must clear the way for love to operate. But rock-bottom humility—actually counting every one else better than myself (Rom. 12:10) isn't always easy. How does it come? Humility in regard to Bible doctrine began to come as the inevitable result of facing certain facts.

(1) The first fact is that Revelation is only partial. The very purpose and nature of the Bible is to reveal, not to obscure, hide, and divide. God could have clearly revealed many details. Yet for some reason God has not chosen to reveal the details as clearly as He has the great basic truths. It is the glory of God to conceal some matters (Prov. 25:2). The hidden things belong into the Lord our God (Deut. 29:29). Surely the great biblical emphases and patent truths provide an inexhaustible store to challenge and satisfy—they are for us and for our children. Yet why is man not satisfied to leave it so? A humble mind is essential.

Gaps in Bible teaching

God purposed to leave some gaps in Bible teaching behind the veil, unrevealed. For me to project into infinity those lines of thought which begin as revealed truth is presumption, to say the least. There are *many* factors in the divine view of things which we cannot reach because they have not been revealed. Apparently only those small bits of God's immensity which are necessary for our good have been unveiled. The great divisions in Christendom have often come because men reason out what they believe the balance of unrevealed truth must be. For example, the nature of God's sovereignty and the nature of man's respon-

(Continued on page 6)

HOW GUTENBERG PAVED THE WAY

The 500th anniversary of the printed Bible

MARGARET T. HILLS*

JUST IMAGINE 908,000 scribes, each carefully copying a Bible in one of a hundred or more languages. That would take a lot of desk space and a tremendous number of man-hours. Allowing sixty-five days out of a year for Sundays and church holidays, each would need to work at least three hundred days in order to complete a whole Bible—272,400,000 man-hours. Could the American Bible Society afford such an expense, even assuming that the 908,000 skilled scribes could be found? And how could the 1,612,739 Testaments and the 14,-918,353 Portions actually distributed in 1955 have been produced under such conditions?

Because of the persistence and inventiveness of a German goldsmith who lived in the fifteenth century it was not necessary to employ such methods to manufacture the Scriptures distributed last year. Just five hundred years ago, in August, the first printed Bible was issued from the press, printed, illuminated and bound. Perhaps two hundred copies had been produced in the course of five years by movable metal letters instead of quill pens.

No one knows just when the first Bible was completed, but there is a copy in the Bibliotheque Nationale in Paris on which, at the end of each volume, is an inscription showing that Henry Cremer, vicar of the Collegiate Church of St. Stephen in Mainz, finished the illumination, rubrication and binding of volume two on August 15, 1456 and of volume one on August 24. The printing had probably begun in November of 1450.

But back of that beginning were long years of experiment. The year 1440 has long been celebrated to honor Gutenberg's achieving a practical method of casting separate metal letters. For ten years he had worked to improve and perfect his methods, experimenting with pamphlets and Latin schoolbooks. Several conditions helped to create the propitious atmosphere for this important invention. The revival of learning was awakening all Europe to an interest in new ideas, and the development of trade by the Hanseatic League and other such organizations provided routes for the spread of written material, thus providing a waiting market and means of filling it. Parchment had been expensive, but by the middle of the fifteenth century, paper, which had been coarse, unsatisfactory and scarce, was appearing in much better quality and quantity. In experimenting with block printing (carved blocks of wood), with pictures and a few lines of text, the wine-press had been improved until it provided a suitable means of securing an even, solid impression. But the need for the right kind of ink and the problem of producing metal letters that would be perfectly aligned were unresolved.

From childhood Johann Gansefleisch, known today by his mother's name of Gutenberg, had been familiar with the technique of working with precious metals and dies. He conceived and developed a process of making a die which might be punched into a brass bar from which, by the use of molds, could be cast any number of a single letter. He developed a mold that would provide at the same time a shank for the letter, by which it could be handled. By this process quantities of similar letters could be made that would line up evenly. This invention would not have been so difficult with the finely calibrated instruments of today, but it was a task demanding tremendous ingenuity five hundred years ago. He also needed to find a suitable metal alloy that would be strong enough to wear well and soft enough not to cut the paper, and a kind of ink that would stick to the surface of the letters evenly, yet would also adhere to the paper smoothly and permanently.

For all these experiments he needed money and time. He borrowed large sums "for the work of the books" and "a project of considerable importance," as the old records of the lawsuits cryptically expressed it. The lenders wanted results; Gutenberg was a perfectionist; the lenders sued. He lost his materials but he started all over again. It is quite likely that because of these difficulties Gutenberg himself did not print, or at least complete, the Bible that was to be "the great project."

It was planned to have forty lines to a full column, but it soon became clear that this would use too much paper; so the body of the type was filed off to provide forty-one lines and, still further, to provide forty-two lines; and the rest of the book was set with forty-two lines. These first eighty-two leaves were later reprinted, so that of the forty-six copies now known, some have forty-two lines on all pages, but a

* Reprinted from the *Bible Society Record* of the American Bible Society.

Prior to the invention of printing, the Bible was laboriously copied by quill-pen scribes who could not meet the demand for new books.

Johann Gutenberg, inventor of printing, paved the way for the distribution of the Holy Scriptures among the common people of the world.

few have the forty- and forty-one-line pages. Even though Gutenberg may not have printed this Bible himself, and even though the Mainz Psalter may possibly have been published earlier, the Gutenberg Bible is the first Bible printed from movable metal type and the first printed large book and—a magnificent piece of printing. As stated in the 1956 "Antiquarian Bookman" Special Bible Section: "No other art, craft or science reached such a degree of perfection as did Gutenberg with his printing of his first complete book, the forty-two-line Bible. His book has stood the test of five hundred years and it is still a triumph and monument to the man Johann Gutenberg, inventor of printing."

At a time when manuscript Bibles were selling for around sixty guilders, the paper for this book was the most expensive item, and a copy probably sold for about fifty guilder. But it would have taken at least a year to produce a manuscript Bible, and here was a process whereby in the first instance it took perhaps five years to print two hundred copies. The invention once worked out, the idea spread—but not always with printers as painstaking and exacting as Gutenberg. Out of the small city of Mainz into the great trading centers and over the Alps to Italy, to France, to Spain, to England spread the printing press and this new method of making books. Editions increased from two hundred until early in the next century Aldus in Venice was printing 1,000 copies of small books of the Greek and Latin classics. In 1491 Froben in Basle issued the first "Poorman's Bible," so called because of its small size—6"x4½".

While more and more Bibles were printed every year—first in Latin, then, in 1466, in German, and later in other languages—the processes remained fundamentally the same for over three hundred years. In the eighteenth century various experiments were tried out to avoid resetting type and to speed up the presswork, but it was not until the nineteenth century that the use of stereotyped plates was introduced and the steam press increased the number of copies that could be printed at one time. Then came the linotype and monotype machines, reducing the time for setting type. It was because of these improvements in addition to Gutenberg's original inventions that it was possible for printers in various parts of the world to manufacture these 14,-918,353 Bibles and Testaments and Portions that the American Bible Society distributed in this five-hundredth year since the completion of that first printed Bible.

THIS I KNOW . . . . . Continued from page 4

sibility are taken beyond revelation on the wings of reason by many systematic theologies and there is where conflict begins. Better, as Bishop Moule commented on this problem, "Let us, like (Scripture), 'go to both extremes'; then we shall be as near, probably, as our finite thought can be at present to the whole truth as it moves, a perfect sphere, in God." [2]

(2) But the partial character of Revelation is not the only fact which induces humility. Even were Revelation full, we could not fully comprehend it for we are finite and truth is infinite. God's thoughts are as far above ours as heaven is above the earth (Isa. 55:9). Every judgment we make is out of perspective. We are near-sighted, limited drastically in time, in space, in knowledge, in experience, in mental ability.

The first time I flew over the Blue Ridge mountains I realized a little of the great difference a person's point of view makes in his perspective. The heavens indeed are far above the earth and those familiar mountains which had seemed so great when I climbed them or drove over them could hardly be distinguished from one another. I actually asked the pilot, after we had crossed the range, when we would reach it! "Big" and "little" took on an entirely different meaning. I came to wonder if we really see *anything* in divine perspective—as God sees it and as we will see it one day. We certainly see nothing in completeness.

The humble, yielded mind is satisfied when, in the study of a doctrine, it comes to the place of parting and God's infinite truth slips on out of the realm of finite and fallen sight beyond the veil into the infinite. To run after it or to fret at its departure is not wise. When one sees his own finitude against the backdrop of infinity, humility is inevitable, dogmatism impossible.

(3) Not only are we finite, we are fallen. Sin has dimmed and warped our understanding of the revelation we do have. And we are subject to error. "For is it not wonderful that the Holy Spirit should not completely clear from error the minds of those whose hearts He does not completely clear from sin." [3] We see as in a mirror, dimly. Our understanding of the revelation we do have is dimmed by our fallen, sinful nature. We know in part—as a child (I Cor. 13:9-12). I came upon my four-year-old daughter and a friend building with blocks. "It isn't chimbley, it's chimley." "It is not chimley. It's chimbley." And so the argument went on and on. I smiled to myself and then began to wonder. How often does our Father smile on us and our dogmatic declarations which so often go beyond the realm of our knowledge? The children were all right within their field—how to build a chimney of blocks. But they became foolish—and solemnly, sincerely wrong—when they dogmatized outside the realm of their very limited experience. The good news is that we will not remain children—we will become men. We will not become infinite, but we will know more fully, even as we are fully known when we see no longer dimly, in a mirror, reality veiled by sin, but face to face (Isa. 52:8 ASV). We shall see eye to eye when the King returns to Zion. Man will still be finite and limited but the veil of sin will no longer warp and dim his vision.

Revelation is only partial. We are finite. We are fallen. Every one is inevitably wrong in many opinions, but he cannot know which, while still seeing in the mirror, dimly. Humility and love are more becoming, in this light, than dogmatism. A healthy agnosticism concerning all that goes beyond certain fact will preserve the unity of the Spirit among God's children and peace in one's own heart. There is nothing in the world quite so likely to disrupt unity among brethren or the calm of one's own soul as dogmatic difference of opinion in questions of Bible doctrine.

Augustine has said, "In essentials, unity; in non-essentials, liberty; and in all things charity." The problem comes, of course, in dividing between essentials and non-essentials. If every man could only be satisfied with the great clearly-revealed truths of God's Word and refuse to move any mere opinion from "non-essential" to "essential" standing, what unity and harmony and consequent blessing would result! Someone has written concerning those Bible scholars whose knowledge is not limited to the clearly-revealed facts of the Word, "The reader may be troubled by a suspicion that the very fine-spun distinctions and subtle exegetical arguments issue in definitions that are deceptively precise in comparison with any man's understanding of these high matters or with the intention of the apostolic writers. But he will certainly feel that the author has dealt learnedly, acutely and devoutly with his material." But whether he has

dealt *humbly* may well be open to question.

I say this humility, in regard to knowledge, is inevitable when one faces these facts. I have not found it quite inevitable, however. It *should* be. And it would be if humility were the product solely of reason. But it isn't. Humility is a fruit of the *Spirit.* And I have discovered that rational facing of the facts is possible only to one who belongs to the order of the broken and contrite heart, to one with a totally yielded will.

This total surrender is both passive and active. Passively, to be so surrendered means complete openness of heart and mind. But in its full development, this openness of mind is no mental nod of assent to an idea that is proposed. It is rather a deliberately and difficultly acquired habit or attitude that becomes controlling in a person's thinking. This mental attitude cannot be summoned on occasion and then dismissed when it has served its purpose. This openness is rather a deep-seated integrity and mental honesty that is passionately concerned with objectively examining all the evidence to discover true facts and to ruthlessly exclude all else.

This is a very difficult frame of mind to develop, even though few are deliberately closed in mind and almost all will claim openness of mind. The most difficult thing in the world is to be absolutely, rigidly, lucidly honest with one's self—in one's own thinking. This is because dishonesty is not usually deliberate or even conscious. We see things through the "glasses" of our past experiences, what we have read and heard, our "way of life," an inherited or previously settled system of doctrine, rather than as naked facts. What is behind our eyes often has more to do with what we see than what is before our eyes. And so there must develop a healthy suspicion of ourselves and our own ideas and a view to the Bible that isolates it from our own past thinking and experience (insofar as humanly possible) to let it speak not what we already believe or want to believe, but what it says. This suspicion of our own ideas will lead to willingness to reject even life-long and deeply cherished opinions and ways of living or even friendships and associations if need be, without hesitation, without flinching, without a moment's delay, once God's Word has come into clear focus.

The surrendered heart wants to know what the Bible says, not what it can be made to mean. The acceptance of the possible rather than the actual meaning is often done to make a self-consistent scheme. The system must not force the Bible into its logical mold. The Bible gives the system all it can legitimately have. If it needs more to complete it, it must wait for the fuller light of eternity. "My endeavor is to make out of Scripture what is there, and not to thrust in what I think might be there," said Charles Simeon of Cambridge. I have a great jealousy on this head (point) never to speak more or less than I believe to be the mind of the Spirit in the passage I am expounding. I would run after nothing, and shun nothing. . . ."

Surrender is not merely a passive openness of mind, a willingness to believe and to obey. It is seen in an active, positive attitude: an eagerly seeking, hungry heart. When one comes to the Bible with a willingness to learn and to obey only when cornered, or with fear and cringing lest it reprove him or change his opinions or his conduct, that one gives evidence of a stubborn, balky, unyielded heart and cannot be sure that he is discovering God's truth.

The aggressively seeking mind constantly proposes new hypotheses and then tests them mercilessly in the white light of what the Bible actually says. It is constantly testing and re-examining, perfectly willing to discover the truth in conflict with the sanctions of tradition. It purposefully ousts opinion —even widely held opinion—and demands that it return only with the authorized credentials of solid Bible evidence. It fears the bog of semantic stagnation—traditional statements and terms that hide or obscure the pure biblical statements, or that have lost their vitality or accuracy through common use or misuse.

This eager search for basic truth is evidence of that active surrender of heart which is a parent indispensable in the birth of humility. This spirit of unconditional surrender coupled with an honest facing of the facts produce humility.

I was in this manner left with the full assurance that the humble mind does not aspire to omniscience. Or to any measurable degree thereof. The humble mind steadfastly refuses to be dogmatic. It has sought out the facts with an open, yielded mind, recognizing the difference between established fact and other matters of conviction or opinion. And it keeps them separate, content to leave outside the realm of certainty those things which are not clearly revealed.

Three forces thus hammered out a wholly new perspective. More than that—they hammered out a radically different, wholly new way of living. First, the full assurance that knowledge is only legitimate as it leads to being and doing; that love sums up the being and doing; and that nothing else is nearly so important. As the natural fruit of the first force, came the second: the blossoming desire for *real* oneness with every brother in Christ, and a bit of understanding as to why it was not so—too much puffing knowledge and too little all-controlling love. And through it all had worked a third force, the constant conviction that none of this was possible without deep, unaffected humility, born of unconditional surrender and honest facing of the facts of my own limited, finite, fallen point of view.

What then is left? Do I know anything? This I know—

That God exists, Father, Son, and Holy Spirit.

That God is spirit; infinite in holi-

(Continued on page 31)

1956

Thanksgiving to Christmas

13th ANNUAL

WORLDWIDE BIBLE READING

NOVEMBER

22 Thanksgiving	Deuteronomy	5:1-21
23	Psalms	19:1-14
24	Psalms	27:1-14
25 Sunday	Psalms	46:1-11
26	Psalms	103:1-22
27	Psalms	121:1-8
		130:1-8
28	Psalms	145:1-21
29	Proverbs	3:1-20
30	Isaiah	40:1-11, 28-31

DECEMBER

1	Isaiah	55:1-13
2 Advent	Luke	6:20-49
3	John	1:1-28
4	John	1:29-51
5	John	3:1-36
6	John	4:1-38
7	John	15:1-27
8	John	17:1-26
9 Universal Bible Sunday	Luke	8:1-21
10	Acts	17:16-34
11	Romans	8:1-39
12	Romans	12:1-21
13	I Corinthians	13:1-13
14	Philippians	4:1-23
15	Hebrews	11:1-40
16 Sunday	Luke	10:23-42
17	Luke	11:1-17
18	Luke	12:22-34
19	Luke	15:1-10
20	Luke	15:11-32
21	Luke	1:1-23
22	Luke	1:24-38
23 Sunday	Luke	1:39-56
24	Luke	1:57-80
25 Christmas	Luke	2:1-20

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REGISTER HERE

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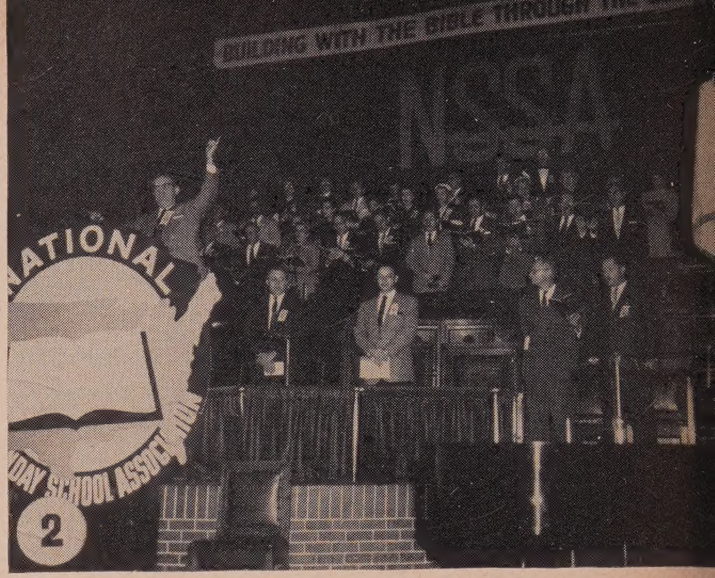
BUILDING WITH THE BIBLE THROUGH THE
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TAVERN
GRAND MARSHALL
COURTESY CAR

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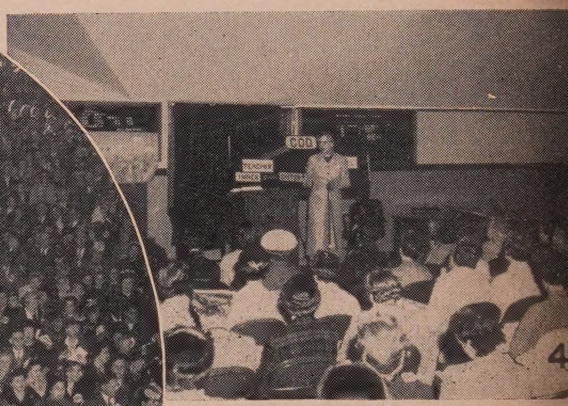

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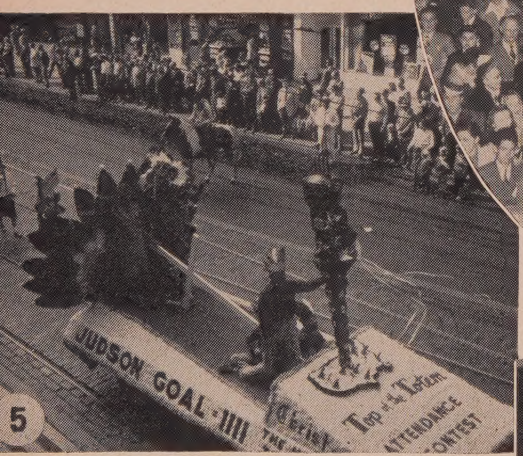
JUDSON GOAL - IIII

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NATIONAL

7

WELCOME
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WORKSHOP
OUTLINES

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"Building with the Bible" in a great Sunday School Convention

Eleventh annual convention of the National Sunday School Association in Chicago. October 10-12.

ELEVEN YEARS AGO the National Sunday School Association was organized in Moody Church, Chicago. During the second week in October its national convention was again held in this great edifice with its 4400-seat auditorium and its magnificent facilities for conferences and exhibits.

It was quite a contrast for the few who were in both gatherings. In 1945 there was a limited attendance of evangelical Sunday School leaders who embarked upon the new enterprise with great faith but scarcely knowing where the Lord might lead or how difficult might be the road ahead.

This year a mighty host—the largest single convention registration in history—filled with enthusiasm and spiritual power taxed the capacity of the great church. The NSSA in the intervening years has grown to great proportions. It is the most rapidly growing arm of the National Association of Evangelicals. The founders of the NSSA thanked God and took courage.

Sunday School Revival was evident through the convention. The American Sunday Schools are being revitalized at an ever-increasing momentum. The emphasis on the Word of God was marked by a huge banner across the front of the auditorium, "Building with the Bible through the Sunday School."

President Dwight D. Eisenhower telegraphed his cordial good wishes as did the Mayor of Chicago. Mr. Daly was represented by Judge John H. Clayton of the Juvenile Court, an active Sunday School teacher and leader, who brought one of the most effective Sunday School addresses of the Convention.

The inspirational addresses were of very high order. The address of President Erickson at the opening session set the standard. Dr. Edward Simpson emphasized the centrality of the Christ of the cross in Christian life and service. Dr. Arvid Carlson gave a challenging message concerning the youth of America and the necessity for the development of more effective youth program. Dr. Alan Redpath, speaking in the Keswick spirit, called upon teachers and workers for a new consecration of heart and life as basic to an effective ministry. Dr. Henrietta Mears gave a stirring challenge to larger service. Dr. Robert G. Lee dignified the Sunday School's place in the life of the Church.

NSSA President Harold Erickson in his opening message, speaking in terms of the convention's theme, said:

A new age is characterized by a new menace, world communism; a new weapon, the atomic bomb, a new source of power, nuclear fission; and a new nationalism among the nations. Unless the Word of God gets a new hold on the hearts of men, this new age with all its potentialities, may end in a holocaust of indescribable destruction.

Our civilization suffers from Biblical illiteracy. The Bible must become the chart and compass of the new age. The Sunday School is the logical instrument for the sowing of the Word of God in the hearts of childhood, youth and manhood. We must use every legitimate means to put the Bible back into use as the supreme textbook of the Sunday School. Only Biblical study can produce a Biblical faith, and America desperately needs a generation of men and women whose spiritual experience, philosophy of life and moral principles are firmly grounded in the Word of God.

After the splendid opening, the convention delegates plunged into the heavy workshop and conference program which has made this gathering so helpful in building bigger and better Sunday Schools. This year there were 90 workshops with 100 leaders from every sector of the educational and denominational life of the movement. Reams of notebook paper were consumed in recording the up-to-date methods and techniques presented.

Among the areas of Sunday School endeavor considered in these sessions were, of course all the graded departments of the work, counselling, administration, recreation and social activities, lesson preparation, church and home relations, missionary education, visual aids, Sunday school architecture, vacation Bible schools, evangelism, leadership training, advertising and promotion, pastoral relations, discipline, teaching aids, use of the Bible, story telling, summer camps, music, Sunday School records, standards, enlargement, lesson writing, rural work, visitation, memory work, the workers conference, youth clubs, extension work, etc., etc. Every conceivable area of Sunday school activity was covered. It is impossible in the space available in this report to give the names of the more than 100 experts who gave of their time and ability to the instruction and help of the thousands who thronged their conferences, We venture to say that there is not to be found anywhere in America a more valuable or effective service agency for the revitalizing and enlargement of our Sunday schools.

"The greatest work in all the world is working with young people," said the Rev. Ted Engstrom of Youth for Christ, International, in a special panel of church youth leaders.

The panel, headed by Dr. Robert Cook, president of Youth for Christ, was composed of Engstrom; William Bright, Campus Crusade for Christ; Max Kershaw, International Students; Gunnar Hoglund, National Director, Youth Fellowship, Baptist General Conference of America.

Stressing the importance of personal counseling, Hoglund stated that for every hour of group activity the youth leader should spend one hour in individual counseling.

(Continued on page 12)

THE CHICAGO CONVENTION IN PICTURES—(1) The registration tables were kept busy. (2) The platform at Moody Church on the opening night. (3) Grand Marshal's car leads the Sunday School parade in Chicago's "Loop" district. (4) Miss Eunice Fisher leading one of the ninety workshops and conferences. (5) Judson Baptist Church's prize-winning float in the parade. (6) Thousands of workers milled about the Convention area when sessions were dismissed. (7) Youth for Christ's Bob Cook leading the panel discussion of youth problems. (8) Rev. Norman Townsend of the New England Sunday School Association greeting Miss Winona Walworth, retiring Associate General Secretary of the NSSA. (9) Dr. Clate A. Risley (right), NSSA's General Secretary congratulates Dr. Edward Simpson, newly-elected national President. (10) Recording Secretary Paul W. McBeth (right) confers with Dr. Risley at the NSSA exhibit in the foyer.

Action Editorial

James DeForest Murch

"Coexistence" with Communism

▪ IT NOW APPEARS that a member of the visiting Russian Red church delegation to the USA last summer, so cordially and lavishly entertained by the National Council of Churches, was a government spy. He came along to tell the members of the ecclesiastical party what to say and what not to say and to report to Moscow.

The confirmation of this fact points the observation that this fraternization with Soviet citizens, under Soviet direction, is very dangerous business. The diplomatic strategy of it seems to be paying the way for American acceptance of the doctrine of "coexistence."

Evangelical Christians cannot consistently consent to or practice this evil doctrine. Jesus Christ entrusted His Church with the mission that she must fulfill to the end of time. It does not involve compromise with a system that is based on atheistic materialism. It does not permit participation in "friendly gestures" which will in any way dim our eyes to the fact that this system is an enemy (probably the most dangerous the world has ever seen) of the Christian faith and of its propagation for the salvation of lost and sinful humanity.

Dr. Daniel A. Poling, through the columns of *Christian Herald,* and wherever opportunity has offered, has capably and vigorously reminded American churchmen of the dangers of the kind of compromise which is so popular in some ecclesiastical quarters these days. In a recent statement Dr. Poling reminds us that—

> Without expending a dollar or man of its own, Red imperialism and totalitarianism, atheistic Communism has annexed outright the three Baltic States, Lithuania, Latvia and Esthonia, with a combined non-Russian population of 6,000,000, deporting a large part of that population to Siberia or liquidating it, and it has colonized the land with Communist Russians. The Reds have annexed Eastern Poland, Bessarabia, Bukovina and the Ukraine, part of East Prussia and the Kurile Islands, which have a combined and predominantly non-Russian population of more than 16,000,000. They have subjected their own brand of colonial tyranny on the formerly independent countries of Poland, Czechoslovakia, Hungary, Romania and Bulgaria, in addition to East Germany, Albania and Outer Mongolia, with a combined non-Russian population of more than 90,000,000. All these lands and peoples Moscow grinds under an iron heel more ruthless than ever was any western colonialism.
>
> Against the bloody slave total of nearly 900,000,000 human beings today engulfed in Moscow's Twentieth Century colonialism, stand 660,000,000 people who, since World War II, have been voluntarily freed from western colonial rule.
>
> Let us summarize the brutal facts—in three decades the Soviet Union has overrun seventeen nations, more than two-fifths of the earth's surface, and brought 900,000,000 people into slavery. This colossal achievement is the triumph of treachery and the violation of every treaty commitment and the repudiation of every individual and governmental decency.

A United States Senate study is responsible for the statement: "Nearly 1,000 treaties and agreements involving peace accord . . . . entered into by the Soviet Union, have been broken." This same study reported "that in thirty-eight years since the Soviet Union came into existence, its government has broken its word to virtually every country to which it ever gave a signed promise."

We hear it widely stated, as a result of the fraternization of American and Soviet churchmen that "Russia has changed" and that "religious liberty obtains in Russia." This is good propaganda for the Reds. This salve dims our eyes to the fact that at this present hour Red Communism is extending its baneful influence in the Middle East, in India, in Indonesia, in Australasia with doors to Christian missions closing in all these lands. It dims our eyes to the fact that 600 ministers of the Union of Evangelical Christians were shot in cold blood for loyalty to their faith and that hundreds of thousands of Christians have been murdered and exiled because they would not accept the godless doctrines of the Russian government. It dims our eyes to the fact that there are now only eleven churches of all kinds in Greater Moscow, which has a population of 7,000,000 and that there is absolutely no free evangelism or effective Christian education of any kind permitted anywhere in Russia.

Measures of force and intimidation typical of a totalitarian state, along with the perfidious methods of psychic inhibition exercised upon the rising generation make it almost impossible to carry on the work of God. *Where the state is supreme and God is treated as a nonentity, religion can only be tolerated and its advocates used as tools to accomplish the ultimate purposes of the state.* Collaboration with them contributes to the advancement of those purposes.

Coexistence between evangelical Christianity and atheistic Communism is not only a deceptive illusion it is inconsistent and impossible.

The NAE Story

▪ AN IMPORTANT ANNOUNCEMENT appears on page 18 of this issue—the publication of the first full-length definitive history of the National Association of Evangelicals. We urge all our readers to order it at once.

The Eerdmans Publishing Company, Grand Rapids, Michigan has performed a great service to a great movement in making *Cooperation without Compromise* available to the members of the Association and the much wider audience of the whole Christian world. Undoubtedly the book will have a tremendous sale.

For some years now the friends of the NAE have been embarrassed because there was not anywhere available a complete story of its beginnings, aims, organizational structure and accomplishments. Comparatively few people in Christendom know its true story and they have been at a loss to get it from a competent and trustworthy source.

We trust that our readers will undertake to buy and distribute the new history of the NAE to thousands of pastors, church leaders and workers, libraries, schools and colleges, etc. No greater service can be rendered the cause they love.

What Graham Said

▪ MANY OF OUR READERS are asking us whether Billy Graham has compromised with the Jews and Roman Catholics to get their support in his coming New York campaign.

The reason back of such a preposterous inquiry is an

Associated Press quotation which appeared in newspapers throughout the nation—

. . . We are not coming here to clean up New York. We are coming to get the people to dedicate themselves to God and then send them to their own church—Catholic, Protestant or Jewish . . . .

We happen to know that there is a tape recording of Dr. Graham's address before his New York committee and campaign workers, from which address the quote is supposed to have been made. This is what Dr. Graham actually said—

. . . We are not coming to New York with the grandiose idea that we clean up New York City, though we have a Gospel which could be the dynamite of God to transform New York as it did the Roman world. Fifty-eight per cent of the people of New York do not attend any church—Catholic, Jew or Protestant . . . .

Evangelicals can rest assured that Billy Graham will preach the same Gospel that he always has preached with such power and miraculous results. If we did not believe this, we would most certainly refuse to support his New York campaign. The press has tragically blundered in misquoting the evangelist. We trust our readers will correct the erroneous impressions created, whatever they encounter them.

Our Concern for the Southern Baptists

■ THERE ARE OVER 8,000,000 Southern Baptists in America today. In current reports of accomplishment and in plans for the future these Bible-believing, Christ-honoring people are constantly demonstrating that they are "the fastest growing denomination in the world."

We thank God for their evangelical testimony through the 110 years of their existence and earnestly pray that He will have mercy on them and bless them through all their days.

We often boast to others about the loyalty of Southern Baptists to the Word of God, their insistence upon basic Christian doctrine, their earnest espousal of New Testament polity and practice, their stand for the separation of Church and State and religious freedom for all men everywhere, their zeal to promote the Sunday School, and their refusal to compromise their testimony in inter-church "ecumenicity." Above all, we admire their evangelistic zeal —a zeal which has been largely responsible for their growth in the past fifteen years from 5,000,000 to 8,000,000 members.

We are not concerned with their distinctly denominational program. It is evidently in very capable hands and they are not in need of any advice from "outsiders."

But we have a concern for the Southern Baptists. We have sympathetically studied the trends within their ranks for the past twenty years. We have tried to be objective about it, applying principles inherent in the development of all denominations and fully attested in church history. We want to share our thinking with our brethren in the hope that it will help them to understand some of the things that are happening today in their proper frame of reference.

Southern Baptists are more interested in their denominational machinery than ever before in their history. This might be good or bad. If they desire only to perfect an efficient means of accomplishing their common tasks, there is little danger, If, however, they are building a huge ecclesiastical machine which threatens the boasted independence of the local churches, they are headed for trouble. The chief business of Souhern Baptists has always been to preach the Gospel and save souls without outside interference or complications. We hope they keep on the "main track."

The refusal of the recent Kansas City Convention of Southern Baptists to allow free discussion about "open communion" or "open membership" or "the freedom of the local church" may be good or bad. If there was a movement to make the Convention a Court of Appeals and secure some ex-cathedra pronouncement which might be binding on the churches, there was justification for the rulings of the chair. If, however, this action means that there is to be no open forum for the discussion of problems of common concern, but only behind-the-scenes decisions on denominational policies, the Convention is only paving the way for future divisions.

Our chief concern for the Southern Baptists lies in the fact that the denomination is slowly but surely being infiltrated by "liberals" and being drawn into the orbit of the National Council of Churches. There is, of course, no immediate danger of any major changes in the traditional order of things. There are too many fine evangelically-minded leaders at the helm at this time to permit much deviation from sound doctrine or practice, but we know whereof we speak.

Southern Baptists are just beginning to enter upon a phase of their denominational history which most major denominations in America experienced a generation ago. The same factors exist. The same trends are evident. The same results will follow, unless their evangelically-minded leaders begin to think more realistically and act more courageously when occasions arise. There are "liberals" in some of the Southern Baptist colleges and theological seminaries. There are "liberals" in some of the leading pulpits, especially in the East. These men are using the same tactics which have proved so successful in other denominations to deliver the churches, colleges, seminaries, denominational boards and conventions into the hands of the enemies of "the faith once for all delivered." Representatives of Southern Baptist boards are to be found as "observers" in most major arms of the National Council of Churches. They do not send "observers" to other inter-church gatherings. State Councils of Churches, now organizationally related to the NCC, are cultivating Southern Baptists at the local level with alarming success. If these trends continue another generation or two, any thinking person can predict the outcome. The road of church history is crowded with monuments to the folly of evangelicals who persisted in wearing rose-colored glasses and were afraid to stand up in crucial situations and be counted on the side of truth and right. Southern Baptists will find God is no respector of persons or of denominations in the inexorable outworkings of His law of cause and effect or the exercise of His eternal judgment.

With all our heart we pray that our Southern Baptist brethren will awake to the subtle, hidden influences at work within their fellowship to destroy all that is dear to them. They are a great people in the larger vineyard of the Lord and a tremendously vital force for God throughout the world wherever their standard is raised. May God and their good stewards of the faith keep them that way.

"Building with the Bible"

(Continued from page 9)

Together the panel tackled the problem of how to enlist a young person in the work of the church.

Engstrom said, "The first thing to do is to get him a buddy." Hoglund brought out the necessity to provide worthwhile activities for young people. "It must be something stimulating and on their level."

The third step, according to the panel, is to challenge the young person with his responsibility to reach others.

Moderator Cook emphasized that the youth worker must love his young people in order to work with them effectively. "Kids have a built-in radar" he stated, "and can easily tell if you love them or not."

One of the smaller but very significent conferences was that on the NSSA's Uniform Bible Lesson Series. In a sense, the agitation over this strictly evangelical venture was responsible for the organization of the NSSA. Participants in the discussions were Dr. William E. Jones, Dr. Rufus Reisdorph, Rev. Gordon Johnson and Rev. Ralph Harris. Dr. James DeForest Murch presided. There are now fourteen publishers using the outlines as the basis for producing Sunday School lesson literature which reaches some 3,000,000 pupils across the nation. Two new publishers indicated they are considering switching to these outlines. A full-time secretary for the Committee has been approved. Dr. Murch, after serving the Committee in many capacities since its beginning resigned at Chicago and was succeeded by Rev. Ralph Harris.

The Convention was marked by many new developments. The General Council had its best sessions since it was set up in 1951. This organization is representative of a wide range of evangelical interests and its designed to be the legal guiding body of the Association. Its fifth annual meeting tackled the problems before it with enthusiasm, evidenced a determination to actively participate in future planning and promotion. This was most encouraging to the Board of Directors, as the system of organizational checks and balances will now operate more effectively. Several important changes in the constitution were voted at Chicago.

Rapid expansion of the NSSA was also reflected in actions of the Board of Directors. During the past year additional office space was acquired for headquarters in the Pontiac Building in the Loop area of Chicago. Additional secretaries were authorized to increase the office and field staff. The largest budget in the history of the Association was approved. This year for the first time all bills were paid before the opening of the Convention and a firm financial structure was indicated. The development of new service areas, through the activation of Commissions authorized in the NSSA Constitution, will be undertaken.

More state, area and local Sunday School associations were represented than ever before. Every year sees new organizations come into being and swing to the NSSA orbit. Buffalo reported over 1,000 registered at its convention this year. Los Angeles saw 2,000 workers present. Minnesota State convention had around 2,000 in attendance. New England held its first convention at Worcester and its goals were attained. This development was the direct result of NSSA's "twin convention" last year at Providence, R. I., where New England enthusiasm ran high. Oklahoma reported such progress that the "Sooners" are anxious to entertain the national gathering. It is estimated that more than 20,000 were in attendance this year in NSSA-related Sunday School conventions throughout the USA. The area and state leaders are becoming increasingly active in the General Council and other phases of the national organization.

Denominational participation in the affairs of the convention and the Association was increasingly evident at Chicago. Many denominational meetings were scheduled. A conference of denominational secretaries, field workers, publishers and editors was held. A new feature of the Association's planning system is an annual conference with denominational leaders. The work of the NSSA is strengthened, coordinated and extended through this encouraging development.

Another significant adjunct of the Convention was the program of the NSSA Commission on Christian and Education and Research, headed by Dr. Rebecca Price of Fuller Theological Seminary. This Commission was organized at the Detroit convention and has been engaged since that time in a study of the evangelical Christian philosophy of education and its implications for the Sunday School. At Chicago the Commission was concerned with the relation of that philosophy to the graded educational program. Eventually the Commission hopes to produce a report somewhat similar to that released by the NAE Commission on Education, *Christian Education in a Democracy*. A new literature of a distinctly evangelical nature for the new Sunday School movement will then be planned.

The resolutions passed by the Convention this year were of a high order and dealt with several crucial current issues such as progressive education, juvenile delinquency, freedom in radio broadcasting, etc. The committee was composed of Dr. James DeForest Murch, chairman, Dr. Rufus D. Reisdorph, Rev. W. S. Mooneyham, Rev. Harold DeVries and Rev. K. M. Walton.

The exhibit area was jammed with hundreds of eager workers looking for the latest literature and ideas to build their Sunday schools. There were between fifty and sixty exhibitors. Many testified that they never saw such a demand for literature nor took so many orders in such a convention.

Dr. Edward Simpson of Northwestern College, Minneapolis, Minn., was elected president to succeed Dr. Harold W. Erickson who has given magnificent leadership for three terms. Other officers elected at Chicago were Rev. Bert Webb, Springfield, Mo., vice president; Rev. W. S. Mooneyham, Nashville, Tenn., secretary; Rev. Paul W. McBeth, Elizabethtown, Pa., treasurer. Directors elected for two-year terms were Rev. J. Clair Peters, Butler, Ind., Rev. Charles W. Conn, Cleveland, Tenn.; Mr. Victor E. Cory, Chicago, Ill.; Dr. Rufus D. Reisdorph, Houghton, N. Y.; Dr. Dallas M. Tarkenton, Franklin Springs, Ga. Others serving for another year, elected at the Providence convention, are Dr. Clarence Fast, Chicago, Ill.; Dr. Warren Filkin, Chicago, Ill.; Rev. Cyrus Nelson, Pasadena, Calif.; Rev. Norman S. Townsend, Providence, R. I.; Dr. James DeForest Murch, Cincinnati, O.; and Mr. Hal Cory, Milwaukee, Wis.

Dr. Clate A. Risley was elected for a new three-year term as General Secretary of the Association. Miss Winona Walworth, who has served faithfully for many years as Associate General Secretary, resigned to become Executive Director of the educational program of the great Moody Church, Chicago. An appropriate recognition of her contribution to the growth and service of the NSSA was a feature of the closing session. The Board authorized the Executive Committee to fill the vacancy and study additions to the staff.

Next year the Association will again have "Twin Conventions" following the pattern of 1955 when such successful gatherings were held in Spokane, Washington and Providence, Rhode Island. It is quite likely that the two cities will be Grand Rapids, Mich., and Los Angeles, California in 1957. There is every evidence that with the continued outpouring of the blessings of God upon this great movement, these conventions will break all records in attendance, in spirit and in practical value.

Religious Discrimination

How extensively will the State Department implement Senate Resolution 323? That is a big question in Washington at the present time. This is the resolution which opposes discrimination against USA citizens because of religious affiliation.

The Senate Resolution was drafted on the backdrop of discrimination against Jews in Saudi-Arabia. The prime mover in the resolution was Senator Herbert Lehman (retiring) of New York. The resolution was redrafted by Senator George (also retiring) of the Senate Foreign Relations Committee.

It was constructed broadly enough to include opposition to religious discrimination in such countries as Colombia, Spain, Italy and Greece. Senator Lehman had stated that the principle of the resolution was "not merely to protect a Protestant in a Catholic country, a Catholic in a Protestant country, and a Jew in a Christian country, but an American in all countries."

The Saudi-Arabian situation had arisen in connection with a USA Air base that is located in that country. Jews had been excluded from that country and restrictions had been put upon the public worship of Christians. The Senate resolution stated the American principle that there should be "no distinction among United States citizens based on their individual religious affiliations." The enacting clause of the resolution added that "between the United States and any foreign state every reasonable effort should be made to maintain this principle." The State Department sent a copy of the resolution "under cover of an instruction" to USA embassies in the Near East involved in the Saudi-Arabia situation. Inquiries to the State Department fail to reveal, however, that the resolution had been sent to any other embassies with "such instructions."

A spokesman for the Senate Foreign Relations Committee said that the resolution had been "calculated to stir the State Department into more vigorous action."

Hospital Aid—Unbalanced?

Reliable sources in Washington have recently cited figures which indicate that during the past ten years the government has granted almost four times as much financial assistance to Catholic hospitals as it has to Protestant and Jewish hospitals combined. Government assistance to sectarian hospitals is provided for under the Hill-Burton Act.

Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs gave the following figures.

$112,039,000 to Roman Catholic hospitals.

$23,118,000 to Protestant hospitals.

$5,899,000 to Jewish hospitals.

These figures represent total amounts granted to sectarian hospitals during the past ten years.

Dr. Carlson did not charge "discrimination in the administration of the act," but he said that the "principles involved are such as to produce an obvious discrimination." He referred to the natural reticence on the part of Protestants to accept government aid for any of their denominational projects. The Hill-Burton Act providing for government aid to sectarian hospitals has been widely viewed as a "borderline case" in matters of Church-State separation.

NAE Office of Affairs, Washington, D. C.
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Colombia Smear Campaign

The age old "tell-the-lie-long-and-loud" technique has been a standard tool of the Roman Catholic Church in Colombia. Recently they had help from the Colombian government and the conservative press.

It is impossible to establish any connection between communism and Protestantism in Colombia. Yet the Roman Catholic Church in Colombia is throwing its full weight behind the effort to discredit Protestant work by associating it with the subversive efforts of communists in Colombia.

The most recent development has been the page one headline story in *Diario De Colombia,* (Colombian Daily) edited by Samuel Moreno Diaz, son-in-law of President Rojas Pinella. The headline story reiterated charged that Miss Ida Danielson and Miss Dorothy Hagerman of the Gospel Missionary Union had communist literature in their home, even though the ladies have been cleared of all charges by government officials. The communistic literature used as evidence in the case had been planted in the missionaries' home by police officers who made the search, according to the most reliable reports.

The two missionaries had been put under arrest and had to appear before numerous government officials before being cleared of the charges.

The Colombian newspaper article labeled the missionaries as propaganda veterans. It concluded with the statement that the missionaries had returned to Quinchia to continue their "campaign of Protestant proselyting" as well as their "clandestine communist propaganda."

The *Colombia Daily* has been known to have both an anti-American and anti-Protestant slant. It is quite evident that this slanted reporting has the tacit approval of President Rojas since he is so closely connected with this newspaper.

On at least one occasion the paper has been labeled by competent observers as being "the most irresponsible newspaper in the western hemisphere."

Reserve Training Progress

There are increasing signs of the Administration's discontent with the six months reserve training program which Congress enacted in 1955.

This program allows young men between 17 and 18½ years of age to enlist in the reserve, take six months training and then serve for some 7½ years in the reserve.

A progress report on the training program was recently sent to Congress by the National Security Training Commission. The report showed that some 35 to 40 thousand trainees have entered the program to date. The training is given at 28 military installations throughout the country.

From the Commission's report it appears that the main problem is the lack of volunteer response to the program. The enlistment during the first year will not likely reach in excess of 50 thousand, whereas 100 thousand was set as an absolute minimum for the first year.

The Commission states that "monthly enlistment rates must be doubled—perhaps tripled—to meet the requirements of the national security."

Suggestions have also been made by top Defense Department officials that they may start a system of pre-releasing draftees if they will assume longer reserve obligations. This system would boost the reserve forces but would cut down somewhat on the standing army.

Secretary of Defense Charles E. Wilson stated that the Defense Department "would still like to see volunteer enlistment and the six months program pick up." However if it does not Mr. Wilson stated that "some alternative method of enlistment may become necessary."

Some observers in Washington feels that the Defense Department may ask Congress to enact legislation which would provide for drafting young men to the six months training program. The Defense Department, however, denies any present intention of taking this course of action.

The Commission reports that the work of character guidance councils, along with strict regulations have provided for good conditions of morals and general welfare. However, the Commission does recommend that Commanding Officers at training installations give due regard to a policy of making it obligatory for trainees to wear uniforms while they are on week-end passes. It also recommended that the word "minor" be stamped on the passes of all trainees. This latter action precludes the possibility of trainees obtaining alcoholic beverages.

The Commission reports that there is an "adequate" number of chaplains to take care of the religious needs of the trainees. It is also noted that at one installation 35% to 50% of the trainees were attending church each Sunday. Many of these young man were attending church for the first time in their lives, according to the report.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

Participants in the Bible presentation ceremonies at the United States Military Academy at West Point: Dr. Charles E. Gaebelein, president and Mr. Henry G. Perry, executive secretary of the American Tract Society; Chaplains George M. Bean and Albert F. Hill of the West Point chapel.

87th presentation of Bibles at West Point Academy

■ The fourth-class Cadets marched into the Chapel at the United States Military Academy, West Point, New York, on a recent Sunday morning starched and straight in their blue coats and white trousers for the 87th Annual Presentation of Bibles by the American Tract Society.

Participating in the ceremony were Henry G. Perry, executive secretary of the Society, Chaplains George M. Bean and Albert F. Hill, and Dr. Frank E. Gaebelein, president of the Society and headmaster of the Stony Brook School.

Dr. Gaebelin preached on the Bible, the book of power. Pointing out that power found in the Bible is different not only in degree but also in kind from that in all other books, Dr. Gaebelein referred to Lord Acton's famous statement that all power corrupts and absolute power corrupts absolutely. To this principle he said, "There is one exception; there is such a thing as an absolutely incorruptible power. There is the incorruptible power that the Bible alone passes on to as many as will receive it."

Dr. Gaebelein, warm friend of the National Association of Evangelicals, continued, "The Bible is a deep book. Yet at the same time, its central truths, though there are depths in them beyond our understanding, can be received by any man. For it is a fact that, when the truth of God is believed, faith becomes the channel for the knowledge that is power . . . The power of the Bible comes, according to its own testimony, from God, and stands in closest relationship to the Gospel."

The Gospel Dr. Gaebelein pointed out, centers in Christ. It is nothing else than Him crucified, the Saviour who shed His blood for our sins, and the risen and powerful Lord. "The words of the Bible are words of authority . . . When a man believes what the Bible says about God, our human need, and the meeting of that need in the Gospel, he becomes by right a son of God. Behind the pages of Scripture there is the loving Lord who said to His followers something that no other man has dared to say, 'All power is given unto me in heaven and in earth.'

"Always for every man the possession of power offered in the Bible is a matter of personal decision. The great spiritual equation of Scripture is just this: Receiving equals believing. To receive God's gift in Jesus Christ is to believe in Him. To receive a Bible is much more than to hold it in your hand and keep it in your room. It is to read it and to believe in the Person it reveals. The Bible is an either/or Book, and it sets before you a choice. We do not really know the Bible unless we know the Lord of the Bible."

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Olympic games 'invasion' planned by Australians

■ Using the title "Olympic Christian Witness," the Open Air Campaigners of Australia have organized an evangelistic drive during the Olympic Games, to be held in Melbourne from November 22 to December 8.

"The Christians of Australia have been given an opportunity to spread the glorious Evangel unparalleled in the history of this country," states the chairman of the organizing committee, Harry McKeon.

"Melbourne will be flooded with visitors from the four corners of the earth—people from behind the Iron Curtain, people from behind the Bamboo Curtain—needy souls from the lands where Gospel preaching is forbidden. These people, for several weeks, will be wide open to the message of salvation."

The "invasion" team of some 100 men will include twenty or more staff evangelists and volunteers from nine Australian branches of the OAC. One American woman singer—professionally known as Martha Chastein but Mrs. Les Nixon in private life—will participate.

Throughout each day, Melbourne will be zoned and one of the twelve Gospel vans will be taken by a team to each area. During this time the team will visit factories, shopping centers, parks, and hold children's meetings after school.

The invaders have taken as their theme for the drive, "You Can't Win Without Christ." The thought of winning will be uppermost in the minds of the people, and this simple statement should catch their attention and help point them to the Saviour. Large posters carrying the theme will be printed and distributed throughout the

city to be displayed for the two weeks of the Games. In addition, canvas signs will be prepared for hanging at vantage points throughout the city, and car stickers will be printed for use by Christian motorists. A special souvenir tract has been printed for mass distribution.

Arrangements have been made to produce a television Olympic film. This film, which clearly presents the Gospel, will be screened at the canteens of the large industries and at businessmen's groups, as well as before the public at various outdoor theaters.

(Several American organizations, including The Gideons, International, have provided great quantities of Bibles, Scripture portions and tracts to be used during the Games.)

inter-church

Church Membership Survey Is Released

WASHINGTON, D. C.—The National Council of Churches recently released here initial findings of a nationwide survey of church membership. Though lacking in important data and dependent somewhat upon conjecture it reveals interesting statistics.

It showed that 61.1 per cent of the USA white population has an active religious affiliation. Of these 35.5 per cent are Protestants. 21.9 per cent Roman Catholics and 3.8 per cent Jews. It frankly omits figures on Negro churches, "independent" groups and "store-front" cults.

In twelve states Catholics exceed Protestant church members, the report indicated. Catholic Church members outnumber Protestant church members in all six New England states, Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, and Connecticut, in New York and New Jersey, in Louisiana, and in New Mexico, Arizona, and California.

In only one of these states, however, do Catholics constitute a majority of the total population. Romanists comprise 59.9 per cent of the population of Rhode Island, the researchers said.

Rhode Island has the highest total church membership, closesly followed by Louisiana, South Carolina and Mississippi. Lowest church membership (32.2 per cent) is found in Oregon. Other states with very low percentages are Nevada, Washington, and West Virginia.

Set Worldwide Bible Reading Observance

NEW YORK—Theme for the 1956 Worldwide Bible Reading observance to be held from Thanksgiving to Christmas wil be "The Bible Speaks Today."

This was announced here by the American Bible Society, sponsor of the observance, now in its thirteenth year.

During the designated period, people all over the world read a pre-selected Scriptural passage on the same day. Last year persons in more than forty countries participated.

Climax of the observance is Universal Bible Sunday, a tradition in this country since 1904, which falls on Dec. 9.

More than 15,000,000 bookmarks listing the suggested day-to-day Bible readings are distributed by the society. For the fifth year, it will make the list available in Braille.

The society also will distribute promotional posters designed by Warner Sallman, artist of the famous "Head of Christ," and other religious paintings.

President Eisenhower is honorary chairman of the National Sponsoring Committee for the observance.

Arkansas Council of Churches Launched

LITTLE ROCK, Ark.—Rev. J. Kenneth Shamblin, pastor of Pulaski Heights Methodist church, Little Rock, was elected president of the Arkansas Council of Churches which became a parmanent organization at a meeting here.

Delegations from the following groups ratified the constitution: American Methodist Episcopal, Associate Reformed Presbyterian, A. M. E. Zion, Disciples of Christ, Protestant Episcopal, Methodist, Presbyterian, Evangelical United Brethren and United Church Women of Arkansas.

The council will be affiliated with the National Council of Churches.

Thus another Southern state swings into line with the general movement of the NCC to invade territory hitherto independent of its control.

education

Evangelical Student Movement Growing

CHICAGO.—The Inter-Varsity Christian Fellowship of the United States was one of thirteen national evangelical student movements represented at the fourth triennial conference of the International Fellowship of Evangelical Students (*Action*, October 15) at Glen Orchard, Ontario, Canada recently.

These are the countries which attended: Great Britain, Norway, The Netherlands, France, West Germany, Switzerland, Mexico, Australia, British West Indies, Japan, South Korea, Canada and the United States. The Canadian IVCF was host to the conference.

Japan, South Korea and the British West Indies were accepted into IFES membership at the conference.

Representatives from student groups in India, Hawaii, Argentina, Italy and the Philippines also attended.

The IFES appointed two new staff workers, Miss Mary Beaton to work in the Philippines and David Adeney to coordinate the work in the entire Far East from headquarters in Hong Kong. Both are leaving positions with Inter-Varsity in the U. S. A.

Other IFES workers on the field are: Mr. Frank Horton, Paris; Mr. Robert Young, South America; Mr. Edward Pentecost, Mexico; Mr. Norton Sterrett, India, and Miss Ada Lum, Hawaii.

Dr. Martyn Lloyd-Jones of London was elected president of IFES and chairman of the executive committee; Dr. Rene Pache, Switzerland, vice-

FINAL

LATE NEWS AT PRESS TIME

● THE WCC-IMC MERGER is being condemned in Norway, Sweden and Finland by missionary leaders. Ernest Hallen, president of the Norwegian Missionary Council, sees the move as a threat to biblical missionary endeavor. Cooperation among the Scandanavian missionary societies may be broken up if it goes through.

● NAE'S WORLD RELIEF program has been stepped up through acceptance of its Commission as a full-fledged member of the International Cooperation Administration (ICA) in Washington. The USA Department of Agriculture is making available tons of surplus commodity foods for distribution to hospitals, orphanages, homes for the aged, the blind and handicapped, and the poverty stricken of foreign lands.

● MARTIN COX, Upper Midwest Regional Director of the National Association of Evangelicals, has resigned to become pastor of the College church at Houghton College, New York.

● EVANGELICAL THEOLOGIANS will gather December 27 and 28 at Westminster Theological Seminary, Philadelphia, Pa., for the eighth annual meeting of the Evangelical Theological Society. Papers will be presented on topics of current biblical and theological interest. Dr. Roger Nicole of Gordon is president.

● DALLAS BAPTISTS are planning a Baptist High School using the $5,000,000 four-building plant of the 11,481-member First Baptist Church there. The proposal was made by the pastor, Dr. W. A. Criswell, as a move to provide a Christ-centered education for Baptist youth. An attendance of 500 pupils is anticipated the first year.

● VERNON J. PETERSON has been appointed editor of *The Missionary Worker*, denominational organ of the Missionary Church Association. Ralph Ringenberg was at the same time appointed editor of Sunday School literature.

● DISCIPLES MERGER with the Congregational Christian Churches and the Evangelical and Reformed Church is a possibility. The Des Moines meeting of the International Convention of Disciples of Christ approved the appointment of a commission to explore the possibilities of such a combination.

● FIRST WOMAN MODERATOR in the Cumberland Presbyterian Church was elected recently by the Burrow presbytery in Arkansas. The honored lady is Rev. Esther Marsh Smith, of Searcy.

chairman; Mr. John Bolten, Sr., USA, general secretary, and Dr. Douglas Johnson, Great Britain, consulting secretary.

Dr. Harold John Ockenga and Dr. Frank E. Gaebelein were named to the U. S. Council of Reference for IFES.

The IFES reiterated its position as an indigenous, self-supporting student movement, evangelical and conservative in faith and doctrine, and independent of denominational affiliation and the World Council of Churches.

It was stressed, however, that members of the various national student movements are active in their own churches. IFES also resents and rejects Western domination of the national movements, which have their own names and organization.

DTS Enrolls 280 In Its 33rd Year

DALLAS, Tex.—Dallas Theological Seminary and Graduate School of Theology registered sixty-nine new students and 211 returning students to begin the fall semester of its 33rd year with a total enrollment of 280 men, according to Dr. Donald K. Campbell, registrar.

Dallas Seminary is a professional and graduate school which requires a college degree for entrance. The new students hold degrees from thirty-five different colleges and universities. Denominationally unrelated, Dallas draws its students from various Protestant groups. The church affiliations of the new students total sixteen different Protestant denominations and groups. More than twenty-five Protestant groups are represented in the total student body.

3rd Philosophy Conference Held at Wheaton College

WHEATON, Ill.—A third annual philosophy conference will be held at Wheaton college, Wheaton, Illinois, November 30 on the problem of "faith and reason," announces Dr. Arthur F. Holmes, professor of philosophy and chairman of conference arrangements. Dr. Kenneth S. Kantzer, chairman of the department of Bible and philosophy, will preside at the meetings. Public lectures and technical seminars on the problem as seen by Calvin, Luther, Wesley, and the Amsterdam school will be held throughout the day. Participants include Dr. Cornelius Van Til, Westminster seminary, Philadelphia; Professor Siegbert Becker, Concordia Teachers college, River Forest, Illinois, and Dr. John W. Sanderson, Covenant college, St. Louis, Missouri.

New Auditorium for Friends Bible College

HAVILAND, Kan.—Friends Bible College here has had the largest enrollment this year since its founding in 1892. Eleven states and two foreign lands are included in the 150 students now on the campus.

Cement footings were laid in September for a new gymnasium-auditorium to cost around $150,000. Steelwork is now up and construction will proceed as rapidly as funds will permit. The new structure will seat 1,200.

Radio-TV

Methodists Plan New Emphasis on Radio-TV

NASHVILLE, Tenn.—Plans for increased use of radio and TV by The Methodist Church are expected to develop from a workshop held here Oct. 9-11 for chairmen of the television-radio-film commissions of the various Methodist Conferences over the country.

Dr. Harry C. Spencer, general secretary of the Methodist Television, Radio, and Film Commission which sponsored the workshop, said that "the rapid strides being taken" by the denomination in the use of mass communications had created an urgent need for such a consultation.

This move is seen by some observers as a break with the broad nonsectarian policy hitherto characterizing Methodist broadcasts and a turn to greater denominational emphasis.

Permit Texas Baptists To Sell Radio Station

WASHINGTON, D. C.—The Baptist General Convention of Texas has obtained approval from the Federal Communications Commission to sell its radio station KWBU, Corpus Christi, to Broadcasters, Inc., a private group, for $150,000.

Sale of the station ends a controversy between the Baptist group and the FCC. The government agency had denied an application by the Baptist Convention for a commercial television station and criticized the religious group for allegedly failing to exercise closer control over the operation of its radio station.

KWBU was a standard commercial station.

Missions

Christian Churches in Missionary Convention

JOPLIN, Mo.—The ninth National Missionary Convention of free Churches of Christ and Christian churches met here recently. Preaching missionaries developed the theme: "Fellowship in the Furtherance of the Gospel." More than 800 persons registered. The convention, which is planned by the missionaries themselves, was conducted by a fifteen-man committee headed by Lonnie Dever, president and evangelist of Appalachian Mountains Evangelizing Association, Johnson City, Tenn. This group which does not cooperate with the International Convention of Disciples of Christ, represents 487 independent, direct-support missionaries who are serving in 162 separate areas in twenty-five different countries.

The missionaries in attendance elected Max Randall, on furlough from South Africa, as chairman of the Continuation Committee set up to plan that meeting. Gerald Bowlin, Mexico and Robert M. Lillie of Rocky Mountian Christian Mission served as vice-chairmen. Malcolm Coffey, on furlough from Italy, served as secretary; and Charles Selby, on furlough from his work in Aparri, Philippines, as treasurer.

A similar convention was announced for September 24-27, 1957 and will be held in Minneapolis, Minn. Minnesota Bible College anl local churches of Christ and Christian churches in the area will serve as hosts.

Missionary Communication Radio Network Approved

COLORADO SPRINGS, Colo. —(E/P)—A special network for radiotelephone communication has been approved by the government of Tanganyika Territory and frequencies for its operation have been assigned. This report was made by Jim Vaus, founder and director of Missionary Communication Service.

The project, dedicated to the memory of Dawson Trotman, founder of The Navigators who lost his life last July in a successful rescue attempt on a New York lake, will use four transmitters to link fourteen mission stations in the Territory.

The network consists of three transmitters on Lake Victoria and another at the mission hospital at Kolo Ndoto. These outposts are located in a hospital, in a school and on two boats. As soon as the government gives approval, ten additional mission stations will receive transmitters.

Mr. and Mrs. Kenton Schlehr of MCS are scheduled to leave for Africa early this fall, taking with them all of the equipment needed to put the new network into immediate operation.

Public Affairs

Crime Rate Up 14.4% In First Half of Year

WASHINGTON, D. C.—(RNS)—Crime increased 14.4 per cent throughout the United States in the first half of 1956, the sharpest rise since World War II, Director J. Edgar Hoover of the Federal Bureau of Investigation reported here (*Action*, October 15).

The increase, which brought the crime rate to a new all-time record, wiped out a slight decrease which was noted by the FBI in 1955.

In its semi-annual report on uniform crime statistics, the FBI said that if the crime rate of the first six months of 1956 continues, more than 2,500,000 crimes will be committed in the United States this year.

Up to June 30, offenses known to police totaled 1,291,120, compared with 1,128,350 in the same period of 1955. Included in the totals for the first half of 1956 were 3,420 murders, 3,250 cases of manslaughter, 9,930 rapes, 29,940 armed robberies, 266,900 burglaries and 134,320 automobile thefts.

The rise in the rural crime rate was slightly higher than that in cities, the FBI said.

Commenting on the report Mr. Hoover said: "In 1955, crime totals remained almost at a standstill, down 0.2 per cent from 1954, the first really favorable picture in eight years. But any encouragement found in the trends of last year was rudely shaken by the abrupt rise encountered in the first half of 1956."

(Continued on page 18)

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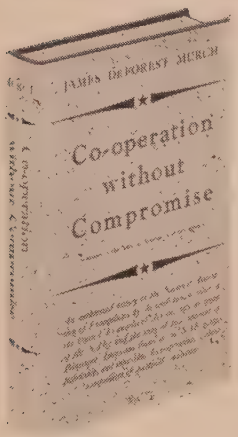
A History of the National Association of Evangelicals



ANSWERING AN OVERWHELMING DEMAND for a full-length book that will document the history of the National Association of Evangelicals and its associated agencies, Eerdmans Publishing Company is producing *Cooperation without Compromise* by Dr. James DeForest Murch, editor of *United Evangelical Action* magazine. The new book will be ready for delivery during the Christmas season.

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High Court Hearings On Public Aid Issue

PITTSBURGH, Pa.—(RNS)—The State Supreme Court held hearings here on an appeal from a June, 1955, ruling of the Allegheny County Common Pleas Court that payment of public money to religious institutions for the care of orphaned children is not unconstitutional.

The 1955 verdict overruled an opinion rendered a year earlier by a lower court which held such action to be contrary to constitutional provisions.

The appeal to the Supreme Court was filed by five Pittsburgh taxpayers who instituted the original suit.

More than 38,000 children in some 28 institutions, about half of which are affiliated with religious groups, are expected to be affected by the court's decision.

John A. Metz Jr., attorney for the plaintiffs, urged the high tribunal to rule that the practice being followed violates both Article II, Section 18 of the Pennsylvania Constitution and the First Amendment to the federal constitution.

He charged that if the Common Pleas Court's ruling is held to be the "law of the state then separation between Church and State is ended—and so is the First Amendment to the federal constitution."

In handing down the original ruling in the case in June, 1954, County Judge A. Marshall Thompson held the practice to be unconstitutional and issued an order enjoining officials of Allegheny County from making payments to sectarian institutions for the care of orphaned or dependent children.

Make Prohibition An Election Issue

MIAMI, Fla.—A campaign to make prohibition "a red-hot issue" in the November elections heads up here in the Greater Miami Ministerial Alliance, the Full Gospel Ministerial Association, and the Miami Baptist Pastors Conference.

Rev. Luther A. Key, secretary of the Baptist group, said thousands of leaflets announcing the campaign have been mailed to people all over the United States.

He added a prediction that "the nation will be surprised when this campaign really gets under way—at the cooperation from all types of business and professional groups that would like to turn the $10,000,000,000 spent annually on liquor back into regular channels of business."

Dr. R. B. Culbreth of First Baptist church here, a member of the campaign committee, said a drive is being undertaken to obtain funds for reproducing the leaflet in large paid ads in newspapers over the country.

WCTU Is to Step Up Anti-Liquor Program

ATLANTA, Ga.—(RNS)—The 82nd annual convention of the National Woman's Christian Temperance Union adopted a stepped-up program against drink and drinking, with the accent on youth temperance.

It will be carried out as a memorial to the late Mrs. D. Leigh Colvin,

president of the WCTU from 1944 to 1953.

The program, submitted by Mrs. Glenn G. Hays of Evanston, Ill., president, includes continuing efforts to outlaw alcoholic beverage advertising over radio and television and in interstate commerce, support of other restrictions on liquor wherever possible, and education for total abstinence.

Special emphasis will be placed upon combatting drinking and promoting temperance among young people through alcohol education starting at grade school ages.

The drive for "alcohol free youth" will be spearheaded through the WCTU's youth organizations—the Loyal Temperance Legion, for elementary school agers, and the Youth Temperance Council, for teen agers.

The convention went on record as endorsing bills in state legislatures providing for the adoption of chemical tests to detect drinking drivers.

Colorado Court Kills Sunday Auto-Sale Law

DENVER—(RNS) -State and municipal laws prohibiting the sale of motor vehicles on Sunday were declared violations of both the USA and Colorado Constitutions in a 4-3 decision handed down here by the state Supreme Court.

The state law was passed by the legislature last year after a concerted drive by church groups—with the support of many automobile dealers. The Denver ordinance was enacted by the City Council in 1917.

The majority opinion, written by Justice O. Otto Moore, also said earlier rulings the high court had made in favor of such laws should be reevaluated "to determine whether we have contributed to that creeping paralysis which seems to have permeated the once deep-rooted concepts of constitutional freedom that protected the citizen from unreasonable governmental restraints."

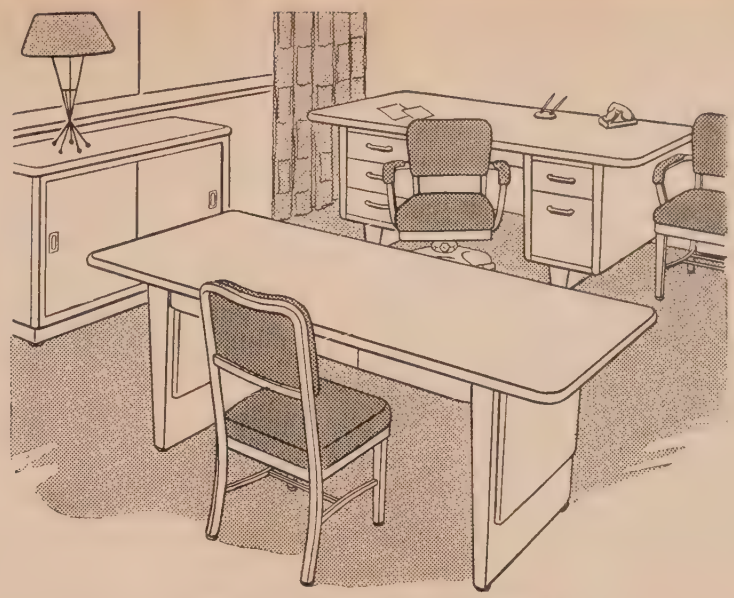
Observers here commented that the court ruling would open the door to renewed attacks upon similar restrictions upon the Sunday operation of cleaning and dyeing establishments and barber shops and possibly upon those affecting the liquor stores and racetracks.

Religious Leaders Call Communists to Repent

WASHINGTON, D. C.—(RNS)—Religious leaders of all major faiths were among 55 Americans who signed an open letter to "perplexed" Communists urging them to face manfully doubts and misgivings caused by the Soviet denunciation of Stalin.

The letter said that since Stalin's death in 1953 and since the recent official move to "desanctify" him, "you have experienced a soul-searching of the most fundamental character."

"We urge you not to evade or silence these doubts and promptings of conscience, but to face them manfully," the signers said. "There is no reason for shame in the fact of having made a mistake. To err is human. But it is shameful to go on in an evil course and to persist in the betrayal of man's highest ideals simply because one lacks



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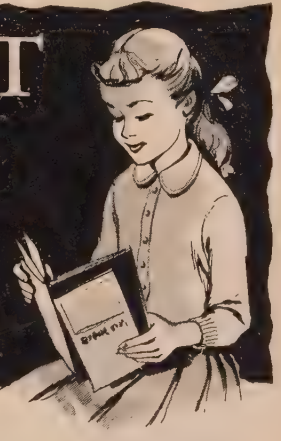

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The Israeli family pictured suffered sorely. Shortly after his baptism the father was stoned by fanatics and hit severely in the head. He has suffered since from epileptic attacks and for this reason is not able to do heavy work when he can get it. Hebrew Christians are discriminated against.

CARE packages and clothing help meet the need but money for rent, medicine, supplies and caring for minor children in mission schools is increasingly needed.

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the courage to go to the bottom and uncover the source of fatal error."

Made public by the Foundation for Religious Action in the Social and Civil Order, the letter was signed by clergy of the Protestant, Roman Catholic, Greek Orthodox and Jewish faiths, educators, diplomats, editors, labor leaders, political scientists and business men.

Dr. Charles Wesley Lowry, chairman of the foundation that prepared the letter, said it was being sent to some Communist leaders in this country and might be sent to Communist leaders abroad.

The announced purpose of the foundation which has headquarters here is to "make religious truth an effective force for ordered freedom and the common good in every nation and in the family of nations."

The signers expressed their united conviction that "the totalitarian way is the graveyard of human hopes," and declared that "material greatness is not enough to save man but, instead, may only prove the direct path to his damnation."

They asked Communists to consider the "basic" question: "Is man made for the State or is the State made for man?"

Florida Schools Will Teach Moral, Spiritual Principles

TALLAHASSEE, Fla.—(RNS)—A state education department official announced here that a guidebook for the teaching of moral and spiritual principles will be used in Florida public schools on a test basis during the coming academic year.

Dr. Sam Moorer, director of instruction field services for the department, said he thought an interdenominational committee that prepared the guidebook had worked out "acceptable procedures" for such instruction.

State Superintendent of Schools Thomas D. Bailey made headlines some months ago with the announcement that he was considering some form of religious instruction in the schools. His statement elicited a number of comments that such a move would violate the constitutional principle of separation of Church and State.

Noting these suggestions, Dr. Moorer said the Constitution, the Declaration of Independence, and the statements of leading Americans throughout our country's history showed that "this nation was founded on spiritual and moral values that have their origin in a belief in God."

"It is necessary to discuss those values in teaching the concepts of democracy," he said, "and it amounts to a distortion of history to omit them from the course of study."

Rules laid down in the guidebook include:

1. No teacher shall use the classroom as a means of proselytizing students for any particular religion.
2. The atmosphere of the classroom shall be such that no student feels rejected because of his beliefs or disbeliefs.
3. If a student asks questions which require theological interpretation, the teacher shall refer the pupil to a minister, priest, rabbi or some other religious leader acceptable to the parents.
4. Teachers shall deal with moral and spiritual subjects as they arise as an integral part of classroom instruction and experience and shall avoid giving any sectarian slant to the instruction.

Reject Plea to Transport Parochial School Children

CLOVIS, N. M.—(RNS)—The County Board of Commissioners here rejected a request from a group of Roman Catholic parents that the county provide transporation to local parochial schools for their children.

The request had been made in pursuance of a 1955 state law authorizing county commissioners to use general funds to pay individual bus drivers to carry pupils to either public or private schools. However, the measure was one of permissive legislation and left the matter up to the individual counties.

In turning down the request, the commissioners said use of tax money to transport parochial school students in buses also used to carry pupils to public schools would "present too many difficulties."

Little Rock Adopts Sunday Closing Law

LITTLE ROCK, Ark.—(RNS)—Officials of two grocery chains said their Little Rock stores would be closed Sunday in compliance with a new Sabbath-closing ordinance adopted by the City Council.

H. L. Lindsay, branch manager for Kroger Stores, said the firm's six stores here would begin Sunday closings and the store outside the city limits also will close. A spokesman for Safeway Stores said the firm would close its stores on Sunday. The ordinance, which contains an emergency clause making it effective immediately, requires all grocery stores to close on Sunday.

The North Little Rock City Council is to hold a public hearing on a similar measure.

Woman Named "Comic Book" Administrator

NEW YORK—(RNS)—Mrs. Percy Trulock, former president of the New York City Federation of Women's Clubs and a leader in many civic enterprises, has been named code administrator for the comic book industry.

Her appointment was announced by John L. Goldwater, president of the Comic Magazine Association of America.

She succeeds former Magistrate Charles F. Murphy, who returned to his law practice on Oct. 1. Two years ago he became the first code administrator after mounting protests against sex and crime in comic books.

Mr. Goldwater also announced that Mrs. Jesse M. Bader of New York has agreed to become chairman of a National Advisory Committee on Comic Books now being formed. He said the committee, to comprise women civic and religious leaders of various faiths, will offer advice and guidance on comic book content.

Mrs. Bader is president of the Manhattan Council of Church Women and national president of the Protestant Motion Picture Association. She also is a vice-president of the United Bible Societies and a member of the General

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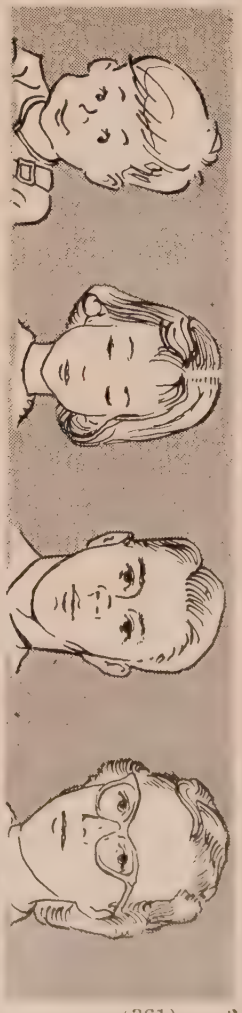

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Denominations

Mennonites Cooperate With Civil Defense

WINNIPEG, Man.—(RNS)—Limited cooperation with civil defense organizations was recommended in a statement adopted here by the 34th triennial meeting of the 52,000-member General Conference Mennonite Church.

Mennonites traditionally have objected to violence and war as out of harmony with "Christian love." The statement was careful to stress this. It sanctioned cooperation with civil defense only where it can be done "without violating the principles set forth."

"If the divine law and human law conflict," the statement said, "we must obey God rather than men."

Church officials explained that the statement recognizes the concern of civil defense for human need and welfare but interprets its purpose as also including the preservation of "maximum civilian support of the war effort."

The conference decided to associate its theological education with that of Goshen College Seminary of Goshen, Ind., operated by the 81,000-member Mennonite Church.

Under the plan, the conference will move its own seminary, the Mennonite Biblical Seminary, from Chicago to Elkhart, Ind. Students from the two seminaries will exchange classes.

Attending the seven-day meeting were nearly 600 delegates representing 210 churches in the United States and Canada. It was the second time in its 96-year history that the General Conference Church has held sessions in Canada and the first time it has met in Winnipeg.

Dr. Erland Waltner, head of the Bible department of Bethel College, Newton, Kans., was elected moderator. He succeeds Rev. Olin Krehbiel of Berne, Ind.

New World Methodist Building Is Dedicated

LAKE JUNALUSKA, N. C.—(RNS)—A new World Methodist Council collection of historical Methodist memorabilia was dedicated here.

The dedication ceremony took place during the ninth World Methodist Conference, attended by 2,000 delegates. The 300-member council links 40 Methodist bodies in 70 countries.

The $100,000 one-story limestone building was turned over debt-free to the council as a gift from the bishops of the Southeastern Jurisdiction, trustees of the Lake Junaluska assembly grounds and other friends of world Methodism.

Dr. Elmer T. Clark of Lake Junaluska, secretary of the council, noted in the dedication address that between 20,000 and 30,000 Methodists visit the grounds yearly.

The collection of Wesley mementoes, also valued at $100,000, includes more than 100 busts of Wesley, first editions of his works, letters, manuscripts, small statues and medallions. Among these items are a glazed pottery bust of Wesley executed by Enoch Wood; a miniature bust made from the backbone of a horse and a portrait done by Frank Salisbury of London.

Wisconsin to Continue With Missouri Synod

WATERTOWN, Wis.—(RNS)—After a ten-hour debate, the Evangelical Lutheran Joint Synod of Wisconsin and Other States voted 108-19 to continue relations with the Lutheran Church-Missouri Synod under a "vigorously protesting fellowship."

These relations will be reviewed at next year's synod convention in New Ulm, Minn. Meanwhile, the synod's Standing Committee on Matters of Church Union will "continue to evaluate developments" and synod theologians will meet to discuss "unresolved questions."

The action was taken at the close of a three-day adjourned session of the synod's 33rd biennial convention.

Relations between the synods, which are members of the Lutheran Synodical Conference, have been strained over doctrinal differences.

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New Bible for Blind of Japan

TOKYO, Japan.—There was a large service at the Ginza Church in downtown Tokyo recently as both sighted and blind persons came to celebrate the completion of the New Japanese Kogotai (colloquial) Braille Bible for the blind of Japan. This Bible is in thirty-two volumes requiring five feet of shelf space. The Old Testament is in twenty-four volumes and the New Testament in eight. As the new edition is in the language which all the people of Japan can easily understand, it will be widely welcomed by finger-tip readers wherever Japanese is spoken. There are 140,000 blind persons in Japan.

Chinese Communists' Anti-Religion Drive

HONG KONG—(RNS)—More and better propaganda urging the Chinese people to abandon religious beliefs and activities and embrace atheistic materialism was demanded by *Hsueh Hsi,* Communist Party ideological magazine published in Peiping.

"Newspapers should make this propaganda a regular task," it said. "In the past not enough has been done in this respect."

The magazine reported that during a four-month period this year "180 articles were released by thirty newspapers in twenty provinces to propagate materialism."

"Our problem at present is that articles to publicize materialism should be regularly carried by newspapers and that such articles should be written in readable form." the magazine declared.

Chinese Communist press and radio reports also indicate a new major drive against Islam in Sinkiang-Uighur, so-called autonomous region, where 90 per cent of the people are non-Chinese and Moslem.

A Peiping Radio broadcast from Urumichi, capital of the region, described a public trial of "counter-revolutionaries" in the city park.

This is one of the few public trials reported since the suppression campaign of 1951-52 when large numbers of Chinese, particularly landlords and "other remnants" of the old order, were tried and executed before the "broad masses" as a warning of the absolute power of the Red government. Hundreds of Christians also were executed in that campaign.

King Solomon's Mines Again Being Exploited

EILAT, Israel—King Solomon's Mines, located about twenty miles north of here at Timan, and once an important factor in the success of the kingdom of Israel, are about to become again a vital asset to this country. The famed mines are now the scene of extensive preparations for the exploitation of Israel's copper resources. Some three hundred workers, guards, geologists and engineers are already at work in the area.

Although known from the Bible, King Solomon's Mines were not rediscovered until about twenty years ago. They will play an important part in Israel's economy, since proven cop-

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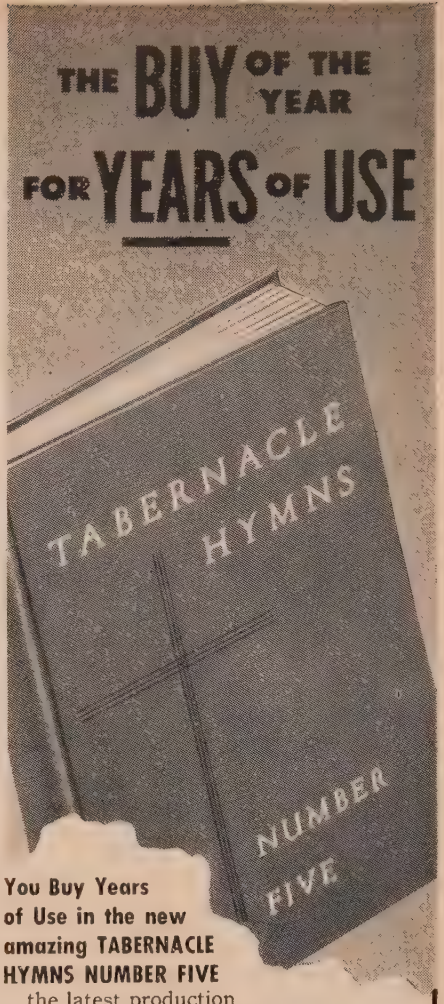

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per reserves are placed at 180,000 tons and unproven reserves estimated up to a million tons. A copper refinery is planned for the mining site and is expected to be in operation within two years.

Russian Refugees Falsely Identified

NEW YORK CITY—Twenty thousand Russian refugees are living in the US under false identity, was the testimony of Julius Epstein before the Senate Internal Security Sub-comittee, according to *New York World Telegram*. Countess Alexandra Tolstoy is reported to have estimated at about 15,000 the number of such false identity refugees. Columnist Herbert Philbrick, writing in the *New York Herald Tribune*, gave a series of questions and answers elicited from interviews with refugees from Eastern Europe which included the following word pertinent to "false identity": " . . . secret agents of the Communist apparatus in America, some of whom may also pose as 'clergymen' . . . bishops in many churches in the Soivet Union are counter-intelligence officers trained in 'seminaries' set up for that purpose."

assemblies

Bible Conference Plans "Christian Beach Club"

BOCA RATON, Fla.—The Boca Raton Bible Conference has purchased ocean frontage and private beach facilities here for a proposed "Christian Community Beach Club."

Ira Lee Eshleman, Bible grounds president, said membership in the club won't be available until next year.

In a further expansion development, twenty new air-conditioned motel rooms are under construction at the grounds.

Conference trustees will consider a proposal to build a retirement home with accommodations for 100, and an auditorium that can seat 2,000 persons.

The Boca Raton unit is said to be the nation's biggest winter Bible conference.

sunday school

Baptist Church Opens Visual Sunday School

PORTLAND, Me.—The first completely audio-visual Sunday school in Maine was opened by First (Conservative) Baptist church here in its new Christian education wing. Every room has been equipped to show films and filmstrips running up to a full hour.

Even words to hymns are flashed on screens so the complete class sessions can be conducted in rooms entirely darkened except for the visual material.

The project is under the direction of the Rev. James A. Clark, recent graduate of Gordon Divinity School in Boston.

The church recently inaugurated a "dial-a-prayer" telephone activity. Among its other outreach efforts have been drive-in services at a local outdoor theatre from April through Oc-

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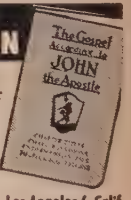

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Christian Medical Group Names Ten Men to Board

CHICAGO —(RNS)— Five doctors and five medical students have been elected to the board of directors of the Christian Medical Society.

The society promotes the practice of Christian principles in medicine by doctors and students. It maintains headquarters in the Chicago Christian Business Men's Committee building here.

Elected to three-year terms as graduate members were Dr. Reynold Gottlieb, of La Grange, Ill., a radiologist; Dr. Everett Van Reken of Cicero, Ill., a general practitioner; Dr. Emmett Herring of Hattiesburg, Miss., an ophthalmologist; Dr. William J. Erdman, of Philadelphia; and Dr. Ralph Blocksma, of Grand Rapids, Mich., a plastic surgeon.

Medical students elected to one-year terms were Gordon L. Addington, University of Minnesota; T. Edwin Farrell, Harvard medical college; Paul R. Madsen, Northwestern University; Lawrence Sandberg, University of Illinois, and E. Milton Witthoff, Jefferson Medical College.

The society currently is sponsoring a program of aid to doctors practicing in mission stations.

Evangelical Institutions Aided in $600,000 Estate

LOS ANGELES—Evangelical institutions were the chief beneficiaries of a $600,000 estate left by a realty broker here who died July 13 at the age of 93.

The donor, whose will was filed for probate in Superior Court, was Joseph M. Irvine, a former president of the Los Angeles Bible Institute.

Mr. Irvine left twenty-five per cent of his estate to Wheaton (Ill.) College; 15 per cent to Moody Bible Institute, Chicago; and the Prairie Bible Institute, Alberta; 10 per cent each to China Inland Mission, Philadelphia; Oriental Missionary Society, Los Angeles; American Bible Society, New York; and Westmont College, Santa Barbara, Cal. The American Tract Society, New York, received five per cent.

personalia

Ralph E. Stewart, pastor of the San Gabriel (Calif.) Union Church, died in his sleep October 12. He built his congregation from 400 to 2,500 and was widely known as a leader in evangelical circles.

Winona Walworth has resigned as associate general secretary of the National Sunday School Association to become executive director of the educational program of the Moody Church, Chicago.

William C. Allshouse, pastor of the First Church of the Nazarene, Wash-

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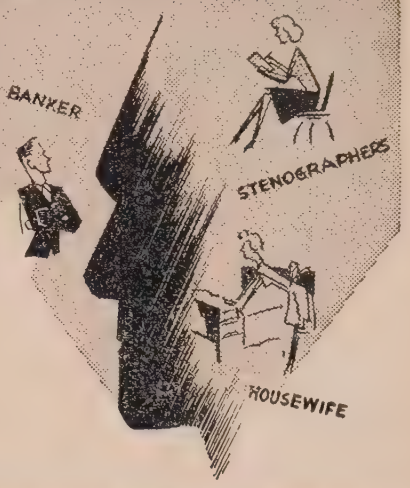

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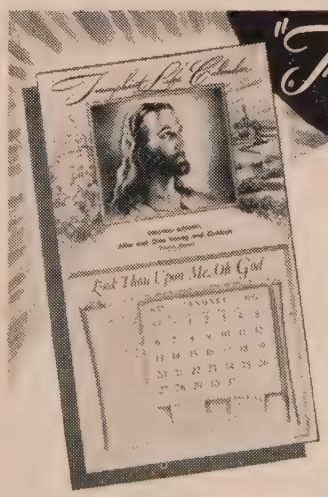

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Hyman Appelman held a great evangelistic meeting on the Devon Horse Show Grounds, midway between Philadelphia and Coatesville, Pa., this summer in which over 500 persons were dealt with in the inquiry rooms. Crowds taxed the capacity of the facilities. The Upper Mainline Evangelistic Association backed the campaign.

Jitsuo Morikawa has been named director of evangelism for the American Baptist Convention. Mr. Morikawa was born in Canada of Japanese Buddhist parents and became a Christian at sixteen. He has had a remarkable soul-saving ministry.

Theodore C. Mercer, new president of William Jennings Bryan University, is witnessing the development of a new spirit of optimism in this historic institution. Dr. Mercer received his education at Bob Jones University and the University of Chicago. Houghton College conferred the honorary degree of Doctor of Letters. He came to WJBU from the administrative staff of Muskingum College.

Joseph W. Schmidt was installed as president of Grace Bible Institute at the opening of the school's fourteenth year of service. Dr. Schmidt is a graduate of Central Baptist Seminary and the University of Omaha. A 1,000-seat auditorium is now being completed at GBI.

Daniel A. Poling of Philadelphia, editor of *Christian Herald,* and president of the World's Christian Endeavor Union, was honored on the fiftieth anniversary of his ordination to the ministry at Carey, Ohio. Protestant churches of the area joined in the services.

Willis Stitt of Topeka, Kan., heads a unique missionary organization, Evangelical Enterprises. It will provide evangelists to assist missionaries in organizing and conducting evangelistic crusades on foreign fields. Mr. Stitt is now in Brazil laying the groundwork for his program.

J. Lester Harnish, pastor of Temple Baptist Church, Los Angeles, is conducting a new broadcast called "The Pastor's Study." The program, under sponsorship of Temple Church, is a counseling service, with Dr. Harnish at a private telephone in the studio to answer questions or problems of people in the Los Angeles area who are in need of spiritual help.

Karlis Leyasmeyer, field secretary of International Christian Leadership, Inc., during the 1955-56 academic year gave 367 talks and lectures in 218 places to over 50,600 people in person and on twenty-four radio and television stations to several million listeners. Many were led to see the decisive importance of Christianity in the present world crisis and many made definite commitments to Christ.

Polygamy Abolished—Tunisia, newly independent and made up chiefly of Moslems, has passed a law making it illegal to have more than one wife. The Moslem religion permits four wives at one time and makes divorce very easy. The reason given for the measure is "to better protect the home, the base of society."

Sects Banned. — Strong warnings against the growth of the Jehovah's Witnesses and other sects in Germany have been issued by leaders of both the Protestant and Roman Catholic Churches. They called for efforts to combat the propaganda of "the sects" which they regard as endangering the stability of the Churches. The sects include, besides the Jehovah's Witnesses, the New Apostolic Church, the Adventists, the Pentecostalists and the Mormons. However, most of the warnings have been directed against the Jehovah's Witnesses.

Protestant Confessional — Rev. H. Schieber of the Evangelical Paul Gerhard church in Stutgart, Germany recently set up a daily confessional. It was regarded as the first practical step in a movement toward a general revival of individual confession within the Evangelical Church of Germany. The clergyman's action came a few weeks after the question of reviving individual confession was discussed at the German Evangelical Church Day (DEKT) congress at Frankfurt.

Will Samaritans Disappear?—The 350-strong Samaritan community of whom about half live in Israel and the rest in Transjordania, seems to be doomed to extinction unless they can find women to marry. For some strange reason the number of male Samaritans is much greater than the opposite sex, creating a surplus of bachelors. In Bible times there were about 250,000 Samaritans. Although the Samaritans consider themselves as real Jews, the Rabbis of Israel have ruled that they are not and have forbidden marriage with Samaritans. Both the President of Israel and the Prime Minister Ben-Gurion pleaded for the Samaritans to be accepted as equal members of the Jewish community, but were overruled by the Rabbis. The Samaritans differ mainly from the Jews in that they accept only the Five Books of Moses as their Bible. The Samaritans claim to be descended from the high priest Aaron. But the Rabbis say they are descendants of the Canaanites. They still offer the passover lamb on Mt. Gerizim and have their High Priest. They still dress as they did 3,000 years ago, in white flowing robes. They observe the Sabbath very strictly and are forbidden to talk about anything except religious matters on that day.

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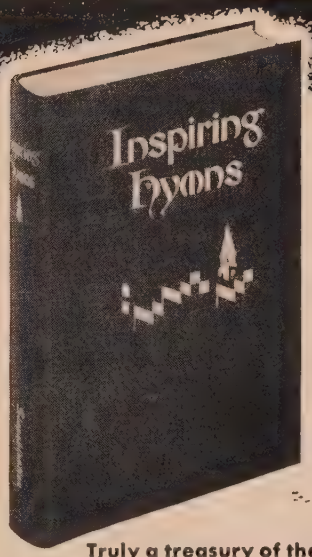

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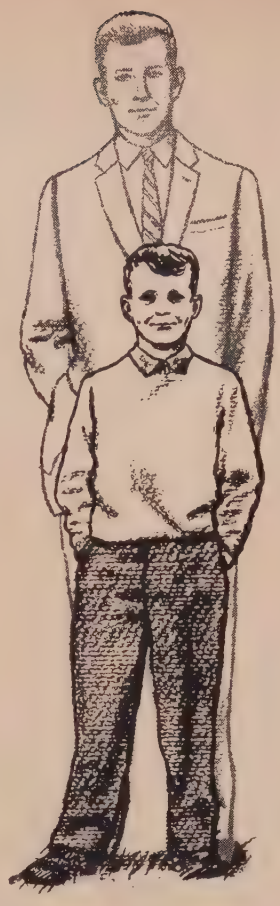

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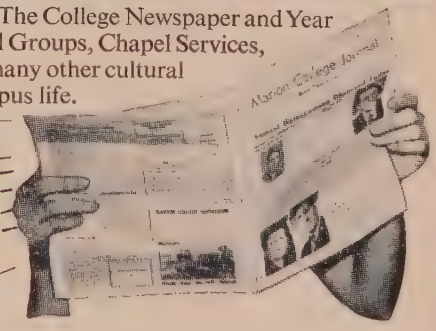

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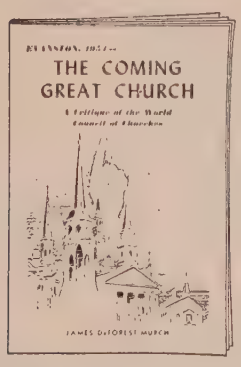

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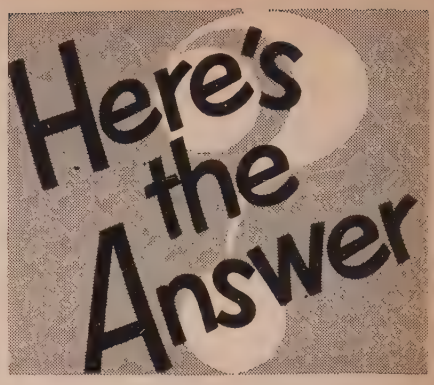

Christian Medical Society

What is the Christian Medical Society? Is it an evangelical project.

J.C.B., Tenn.

The Christian Medical Society is made up of doctors of medicine and dentistry whose purpose is "to aid Christian physicians, medical students, and others in the medical profession to gain the mutual strength, encouragement, and blessings to be obtained in meeting with one another" and "to present a positive witness of God, our Father, and of our Savior Jesus Christ to the medical profession."

The society was started in 1931 by a group of evangelical Christian medical students in Northwestern University. By 1935 there were fifteen members in the society. Soon there was a chapter at the University of Illinois. In 1941 the organization really began to grow. A chapter was started in New York City and in 1946 the society was incorporated under the laws of the State of Illinois. The statement of belief is very similar to that of the NAE. Today there are chapters on almost every medical campus in the United States and Canada. These chapters have systematic Bible study and prayer meetings. Occasionally they have speakers who often are post-graduate physicians who do what they can to encourage these students and advise them on Christian witnessing in the medical profession. Membership is open to dentists and dental students too.

The Christian Medical Society publishes a bi-monthly journal which is called the *C.M.S. Journal*. It has a circulation of over 3,000. Today there are 1632 members in the CMS. One-eighth of them are medical missionaries.

Parris Island Again?

What is to prevent another Parris Island incident in the USA Marine Corps?

Q.M., Ohio.

Nothing, it would seem. Sergeant McKeon who was responsible for the death of six young men because he was drunk, was mildly reproved by court-martial. Alcoholic beverages are still available at nearly all Armed Services bases for officers and enlisted men. Furthermore, when the Marine training system allows Drill Instructors to teach recruits that "when you're a man you can drink" and set them a drinking example; when the Marine Commandment makes fun at a court-martial about the absence of cocktails, but has nothing to say about a change in the system; the prospect looms large and frightening that six men may have died in vain.

BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"The Blessed Hope." George E. Ladd. 167 pp. Eerdmans. $3.00.

This volume by the Professor of Biblical Theology at Fuller Seminary is the author's second on eschatological themes. His central thesis is that *"the Blessed Hope is the second coming of Jesus Christ"* and is therefore not synonymous with a pretribulation rapture of the Church at the end of this gospel age. Neither the Scriptures nor the early Church Fathers support the modern pretribulationism of the Plymouth Brethren teachers whose views were adopted and promoted by many, including the editor of *The Scofield Reference Bible*. Dr. Ladd defends premillennialism from identification with pretribulationism, showng that the early church held to the former, but that not until the nineteenth and twentieth centuries did the latter view appear. After a skeletal tracing of the Church's hope historically, Ladd sets forth the rise and spread of pretribulationism, and concludes that had the latter view been a tenable position many of its earliest, ardent and capable supporters would not have later repudiated it.

A careful study of New Testament terminology on "the Blessed Hope" forces Ladd to conclude that there is no explicit ground for distinguishing *in time* between the Rapture of the Church and the Revelation of Christ with His Church to the world. Neither sound exegesis nor the clearly established principle that God has permitted His people to suffer persecution—tribulation—throughout redemptive history, allows for a rapturing of the Church before the Great Tribulation.

Ladd holds that the *central* fact of the Blessed Hope is union with Christ at His personal, visible, glorious return to bring the kingdom of God (p. 137), rather than an escape from suffering for the Church. He argues that the pretribulationism of the dispensational teachers is inferential, nonessential, at points dangerous and divisive, highly involved at times, and arbitrary on matters not explicitly spoken of in Scripture. Therefore he pleads for unity on what is essential, and for liberty and charity toward those with differing views on the nonessentials. At no time should one's tribulation or millennarian views be made the test of orthodoxy.

Ladd's spirit and aim are irenic, his style lucid, his arguments well-founded, and his treatment concise—perhaps too concise at points to represent (fairly) opposing interpretations. This book disappointingly omits for most of its extra-biblical quotations and references, and lacks Scripture and topical indexes. It is bound to provoke both commendation and criticism, depending upon the reader's viewpoint and ability to handle Ladd's arguments.—*Delbert R. Rose.*

"Growing Up to Love, a Guide to Sex Education for Parents." H. Clair Amstutz. 103 pp. Herald Press. $2.50.

There is a good deal being written these days about sex and sex education, and this is one of the Christian interpretations. The author is an M.D. and is Director of Health Services of Goshen College in Indiana and has had wide experience in church and community counseling. Dr. Amstutz is brief and to the point, and probably not full enough to accomplish his purpose adequately. The material is directed to the parents and their understanding of their problem.

"Sermons on the Nativity." Lancelot Andrewes. xii, 308 pp. Baker Book House. $2.75.

This is one of the most famous series of Christmas sermons ever published. King Charles ordered them published after the death of Andrewes, which occurred in 1626. The seventeen sermons reproduced here were preached before King James between 1605 and 1624. Although the language is a little antiquated now, there is much of spiritual food in these messages. Stylistically they represent a high order. This is a photolithoprint reissue.

"Life and Love; a Christian View of Sex." Clyde M. Narramore. 186 pp. Zondervan. $2.50.

This is an elementary book on sex and related matters from the Christian viewpoint. Its distinction lies in the development of specific situations in controversial style on some of the problems involved. Dr. Narramore, who is a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools, meets the issues squarely and since he is a fervent born-again believer he brings to bear heavily the Christian claim. The book is illustrated with stylistic drawings and has a glossary.

"To the Far Corners With Billy Graham in Asia." George Burnham. 160 pp. Revell. $2.00.

George Burnham is the Chattanooga News-Free Press reporter that chronicled Billy Graham's British campaign and now he was

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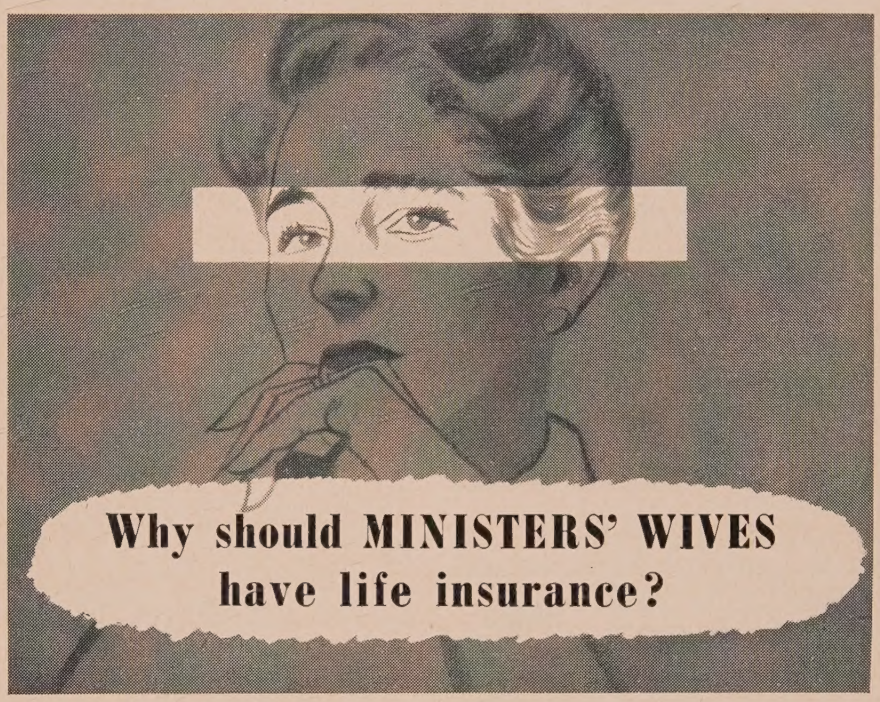

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able to cover the oriental trip as well. The account is a thrilling story of victories, disappointments, and personal incidents that supplement the press coverage of this trip. There is some real humor as well as many touches of sadness in the book.

"Doctrinal Preaching for Today; Case Studies of Bible Teaching." Andrew Watterson Blackwood. 224 pp. Abingdon. $3.00.

This book is dedicated "to the pastor who has rediscovered theology." Perhaps one can understand this as both an encouraging sign and at the same time a confession. The hard fact is, however, that many preachers have never discovered theology the first time. One can hope that this book will help some to do so, and to enjoy the thrill of teaching their people the truth of God instead of the theories of men.

The author first takes up the reasons for doctrinal preaching and then the method. People need doctrine, although they do not always realize it. Sometimes they will not receive it if it is presented boldly and directly, but will accept the same thing with enthusiasm when it is brought to them indirectly. Doctrinal preaching, to be done effectively, demands some attention to method. There are some detailed suggestions as to topics, structure, and the use of illustrations. This should prove a useful book to all preachers.

"Exploring the Old Testament." W. T. Purkiser, et al. 488 pp. Beacon Hill. $4.50.

"Exploring the New Testament." Ralph Earle, et al. 467 pp. Beacon Hill. $4.50.

In these two volumes we have now a useful manual in Bible history from the conservative viewpoint. Seven authors in all participated in the preparation. It is of course primarily prepared for the use of teachers in the schools of the Church of the Nazarene, but it will be found very useful in Bible schools and Christian colleges throughout the land, and would be a useful addition to church libraries.

Because these books are prepared for lower level college students critical questions are avoided, but difference of opinion is recognized at points where there is no general agreement even among conservatives. At the end of each chapter there are summaries, readings, and suggestions for further study. Maps and chronological outlines help to illustrate the material. Pictorial illustrations would have added to the value but no doubt also to the price.

"Bible History of World Government, and a Forecast of Its Future from Bible Prophecy." William M. Smith. 208 pp. Union Bible Seminary, Westfield, Ind. $2.00.

In this book the author depelops a synoptic scheme of biblical development somewhat along the regular dispensational lines, but he sees above this pattern three provincial governorships of the world: that of Lucifer, Adam, and Christ, with an interim between the last two in which man is the visible agent and there are six ages or dispensations. This seems to be a unique concept in prophetic literature, so far as these two patterns relate to each other. There is a folded chart in the front of the book.

BOOKS RECEIVED

"Expository Outlines on the Whole Bible." Vol. 7: Proverbs through Isaiah 26. Charles Simeon. viii, 631 pp. Zondervan. $3.95.

"Mark's Sketchbook of Christ." Helen J. Tenney. No. x, 103 pp. Eerdmans. A blank space fill-in type of question and answer study book for beginners in Bible study. Use of a Bible dictionary is frequently urged. Maps, bibliography, and glossary add to the usefulness of the book.

"Questions That Must Be Answered." Clarence W. Kerr. 190 pp. Cowman Publications. $2.50. Ten messages on question texts by the Pastor of the First Presbyterian Church of Glendale, Calif.

"Great Neglected Bible Prophecies." Merrill F. Unger. 167 pp. Scripture Press. $2.50. Reprint of magazine articles on Ezekiel's vision of the dry bones, Ezekiel's temple, Paul's judgment seat of Christ, and his olive tree prophecy concerning Israel. Keen insight into prophetic truth is combined with lucid writing.

"Out of the Jungle." Josephine Hope Westervelt. 188 pp. Vantage. $3.00. A novel of a missionary family in Africa whose son becomes a delinquent while his parents are busily engaged in their work. It contains some warnings for parents at home as well as abroad, and is filled with adventure for youthful readers as well.

"Glory Trail." Virgil R. Walker. 261 pp. Vantage. $3.50. A long sweep carries the reader through the lifetime of a young man from the Ozark mountain country who struggled through handicaps and hardships to fulfil the calling to the ministry and the story of his labors for the Lord are thrilling and touching. A novel of the ministry.

"Climbing the Heights; Daily Devotions." Compiled by Al Bryant. 382 pp. Zondervan. $2.50. Readings for the entire year include selections from two score writers, some well known, some not so well. A Scripture appears at the head, and a verse fills out the page where necessary. An attractive volume.

"60 Playtime Games." Lora Lee Parrott. 63 pp. Zondervan. $1.00. Many clever ideas with illustrations.

"Coming in on the Beam, A Look at America's Teenager." 64 pp. Zondervan. $1.00. A keen analysis of the lamentable situation with suggestions for the Christian solution of the problem.

"The Seven Deadly Sins." Billy Graham. 113 pp. Zondervan. $2.00. Messages given on seven broadcasts of The Hour of Decision. Dealt with are pride, anger, envy, impurity, gluttony, slothfulness, and avarice.

"More Power to the Preacher." David Miles Dawson. 153 pp. Zondervan. $2.00. Winner of Zondervan's Christian Textbook Contest. This is a pastoral theology full of sound advice for the young minister and worth reading by the man who has been on the field for some years. Two chapters on counseling deal with personality problems and marriage situations.

"Job: Beneath the Surface." A. Ernest Wendt. 124 pp. Greenwich. $3.00. This is volume 2 of the author's **A New Look at Job.** A hodgepodge of obvious interpretation mixed with tirades against everything from McCarthy to polio vaccine.

"Bible Quizzes and Questions." W. Burgess McCreary. 96 pp. Warner. 65c.

"You Can Be a Christian." Earl Martin. 94 pp. Warner. $1.00. A straightforward statement of the necessity and method of becoming a Christian, and how to live the Christian life.

"Paul Schneider, the Pastor of Buchewald." E. H. Robertson. 128 pp. Macmillan. $2.00. A free translation of the story as told by his widow, with quotations from his diary and letters. A moving story of a pastor who held out against Hitler and paid for his faithfulness with his life.

"Simple Sermons on the Ten Commandments." W. Herschel Ford. 138 pp. Zondervan. $2.00. Practical expositions.

"Studies in First Corinthians." M. R. DeHaan. 192 pp. Zondervan. $2.50 Twenty-eight studies in this very practical epistle to a problem church. Scripture support for interpretations is freely adduced.

"The Story of Stewardship in the United States of America." George A. E. Salstand. 169 pp. Baker Book House. $3.50. A good deal of research went into this survey of the broader phases of stewardship from the colonial days in America to the present. A number of graphs illustrate the statistics. Stewardship teaching has been a prominent feature of the Southern Baptists and this book will make it possible for any church to teach and practice it. The results will be greater than financial.

"New Essays in Philosophical Theology," Edited by Antony Flew and Alasdair Macintyre. xii, 274 pp. Macmillan. $4.75. Another of the Library of Philosophy and Theology series. "We live in a post-liberal, post-idealist, atomic age in theology" (p. v). The question is raised as to whether we face really new problems now. Half of the contributors are Christian, half not; all are philosophers. Subjects discussed range from the existence of God to religious epistemology, creation, demythologizing, miracles, and visions.

"Understanding the Pupil. Part I: The Pre-School Pupil." Marjorie Elaine Soderholm. 65 pp. Baker Book House. The author is Instructor in Christian Education at Trinity Seminary and Bible College in Chicago.

'The Parabolic Teaching of Scripture." G. H. Lang. 400 pp. Eerdmans. $3.50. Mr. Lang has explored the entire Bible for parables and metaphorical teaching, and doubtless his book will become a standard text on the subject. In spite of his ambition he has not found a great deal of material in the Old Testament, as he disposes of this in six pages.

This I Know

(Continued from page 7)

ness, love, wisdom, knowledge, and power; eternal, unchangeable, and present everywhere.

That all else, visible and invisible, was created by God.

That the Bible is the only Divinely inspired revelation from God to man.

That man was made in the image of God and has fallen from fellowship with God.

That the Son of God became man, died redemptively, and rose from the dead physically.

That regeneration by God's Holy Spirit on God's terms of a broken will and a trusting heart is the only way for man to come into fellowship with God.

That growth to the likeness of Christ by the power of the Holy Spirit through various means of grace is required of the Christian.

That the Church (1) universal—the Body of Christ, constituted of all true believers—and (2) local, has a mission to accomplish, the Gospel witness worldwide.

That in the future Christ is coming again, there will be judgment, heaven, and hell.

Let me reemphasize—THIS I KNOW. Not only I, but all true Christians in all ages have known these things.

Whenever I am tempted to draft a strong personal opinion in some select group of basic truths, I am immediately reminded that I have stepped on dividing ground. Beyond this is where Christians immediately differ and I do not want to share in dividing the Body of Christ with dogmatism so unbecoming a finite, infinitesimally small part of that body. But are the basic truths enough? The more I have meditated on these sublime, infinite truths the more I have realized that they are supremely adequate for me as a child of God and for my ministry as a servant of God. This spiritual pilgrimage has not only relieved me of an immense load of mental straining and logical gymnastic. It has given a wonderful release for occupation with far more important matters: basic truths, conformity to Christ, the completion of Christ's commission, and fellowship with Him. Finally it has given a deeply satisfying sense of *real,* loving oneness with every child of God, no matter what his label.

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[1] Excluding the book of Revelation which is devoted exclusively to the subject.

[2] *Romans,* H. C. G. Moule, p. 306.

[3] "Infallibility of the Church," Salmon, p. 285.

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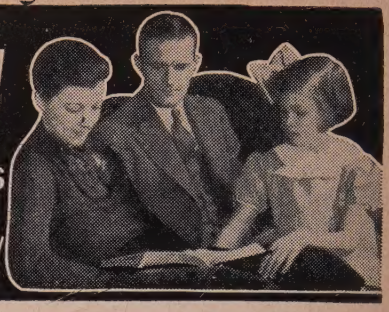

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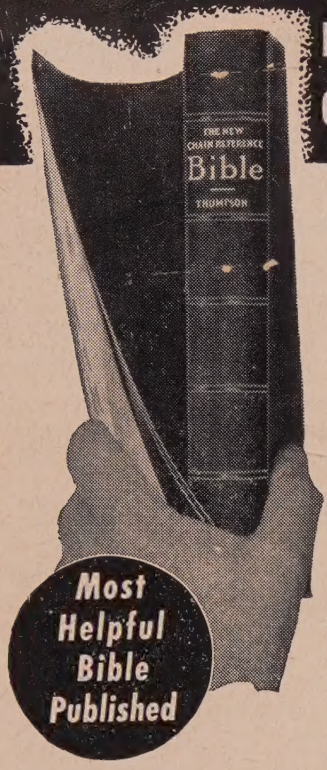

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